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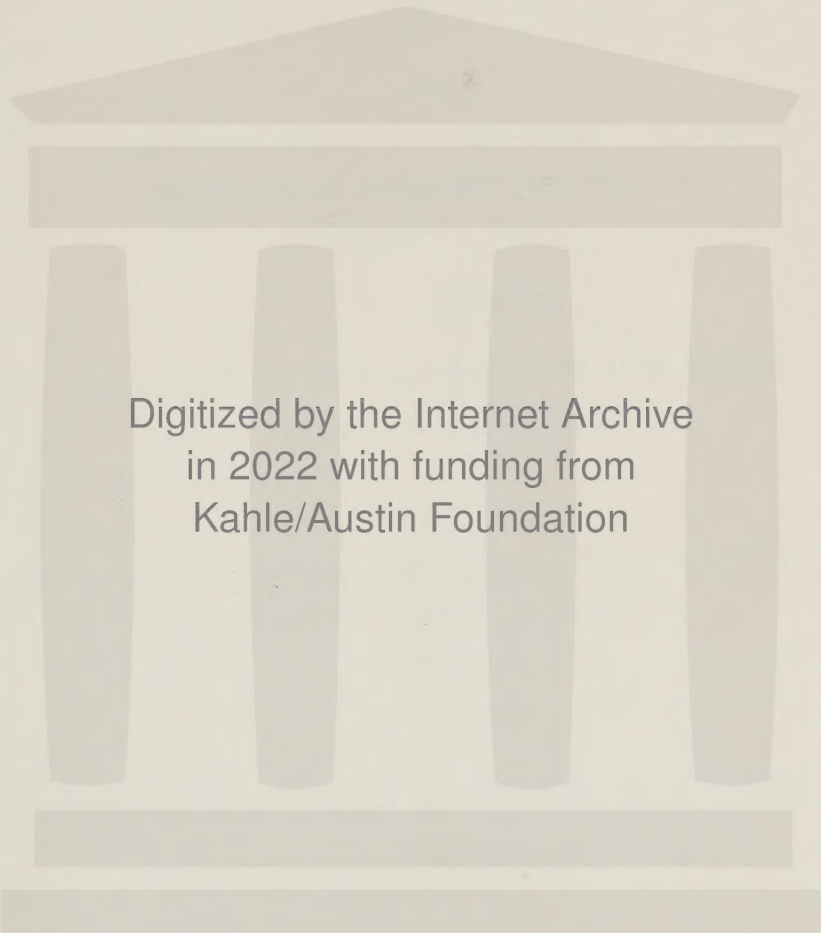
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1478  
HISTORY

OF THE

CHURCH OF IRELAND,

FROM

*THE REVOLUTION TO THE UNION OF THE  
CHURCHES OF ENGLAND AND IRELAND,*

*JANUARY 1, 1801;*

*V2, pt. 2*  
WITH A

CATALOGUE OF THE ARCHBISHOPS AND BISHOPS,

CONTINUED TO NOVEMBER, 1840;

AND A NOTICE OF

THE ALTERATIONS MADE IN THE HIERARCHY BY  
THE ACT OF 3 AND 4 WILLIAM IV.,  
CHAP. 37.

BY

THE RIGHT REV<sup>d</sup> RICHARD MANT, D.D.,

*LORD BISHOP OF DOWN AND CONNOR.*

LONDON:

JOHN W. PARKER, WEST STRAND.





very good character, and is well affected to his Majesty and his family, and I am assured he will constantly concur with me in supporting his Majesty's interest here, I make bold likewise to recommend him to your Grace, for his Majesty's favour for the said bishoprick<sup>11</sup>."

Principle of appointment to high offices.

The foregoing cases, all of which occurred within four months of each other, and within six of Archbishop Boulter's elevation to the primacy, are mentioned here in exemplification of the principle by which appointments to high offices in Church and State were avowedly regulated. With respect, indeed, to appointments in the Church, with which our subject chiefly connects us, it can hardly be supposed, but that regard was had to the professional qualities of the persons advanced to its stations of dignity, emolument, and trust: the rather, because in the performance of his own pastoral duties, as a parochial clergyman, he is related to have been distinguished for his zeal; and to have discharged the duties of his high office, when Bishop of Bristol, with the most unremitting attention<sup>12</sup>. But it is remarkable, and it is calculated to excite a sentiment of dissatisfaction and disapprobation, on perusal of the primate's letters, that very little is, in fact, said of the religious, the moral, the theological, the literary characters of those, who are put forward for supplying vacancies in the episcopate, and that their recommendations rest in a prominent degree on political and secular considerations.

Political qualifications for preferment.

Character of Bishop Burscough.

No question is hereby intended to be intimated as to the fitness of Dr. Burscough's appointment; for he is recorded, in the *History of Limerick*, in which

<sup>11</sup> BOULTER'S *Letters*, i., p. 21.

<sup>12</sup> STEWART'S *History of Armagh*, pp. 425, 426.





see he sate for thirty years, as a good preacher, and a man of great learning, piety, and candour. In two letters, of May the 27th and June the 5th, Bishop Downes speaks of his nomination having been approved of by the king, and of Mr. Cotterel having been appointed to succeed him in the deanery of Lismore; and he adds, "Our brother of Dublin," meaning, of course, Archbishop King, "does not like the disposal of preferments without him; but Lord Carteret will go on as he thinks fit<sup>13</sup>." Bishop Burscough's letters-patent were dated June 25; and he was consecrated by the primate, with assistant bishops, in the ensuing July. His deanery of Lismore was conferred on Mr. Aleock; the death of the dean of Raphoe having vacated that more valuable deanery for Mr. Cotterel, whom Bishop Downes represents as "a young but very ingenious and good-natured man<sup>14</sup>"; and my best brother and friend," he adds to the Bishop of Derry, "will not like him the worse, if he thinks him my friend, or me his; who am always, your Lordship's most affectionately,  
H. MEATH."

In justice, however, to the Archbishop of Dublin, as well as from respect to historical truth, let his own views with respect to Church patronage, in connection with these occurrences, be cited from his unpublished letters in Mr. Bryan's "Transcript Book."

Archbishop  
King's senti-  
ments on Church  
patronage.

In a letter to Samuel Molyneux, Esq., of November 24, 1724, giving an account of Lord Carteret's "noble entertainment at the college" on his arrival, the archbishop says:

Letter to Mr.  
Molyneux, Nov.  
24, 1724.

"I find he has three chaplains from Oxford; these must first be provided for: and I took the liberty to tell his

<sup>13</sup> NICHOLSON, ii., p. 604.

<sup>14</sup> Ibid., p. 607.



Excellency, that it was an even lay, if three good benefices fell in one governour's time. You'll perceive by this, what encouragement our university is like to have. Nor are we like to be better helped by our bishops; for most bring with them chaplains and dependents enough to engross all their favours."

Letter to Bishop  
of Cork, Dec. 12,  
1724.

On the 12th of December, the same year, the archbishop writes thus to the Bishop of Cork:

"Mrs. Blair was with me, and I presented a petition in her husband's favour, that he might have Ronglorran, of which he has served the cure. I could obtain no promise from his Excellency, for I believe all that Dean Francis had is little enough, in his opinion, for his first chaplain, Dr. Burscough; so that I do not see any hope for him, except your Lordship could take some care of him, of which your extraordinary kindness gives him some prospect. It is a miserable thing, to see men who have spent their strength and youth in serving the Church successfully, left destitute in their old age, and others, who never served a cure, have heaps of benefices thrown upon them. But this is the way of the world; the more the pity. 'Tis a grief to me to consider, that I have above forty curates in my diocese, most of them worthy men, and some that have served near twenty years, and I not able to give or procure them a vicarage. If your Lordship could any way assist Mr. Blair, I should think it an act of charity, and an obligation on me."

Little encourage-  
ment for the  
clergy.

And in a letter of the following May, 1725, he thus describes his condition:

"It is a great comfort to me, to observe several young men, who might pretend to another way of living, offer themselves to the service of the altar, especially when there is so little encouragement for those of this kingdom to apply themselves that way; but I hope the case will not always be so. As to my own case, I have a good number of clergymen employed in my diocese, but most of them curates, at 30*l.* or 40*l.* per annum; the good benefices are generally in the gift of the crown, or other patrons; insomuch that

Curates unpro-  
vided for.





there are not seven in my disposal worth 100*l.* per annum ; nevertheless, I have by one means or other helped forward a very great many deserving men, and hope it may yet be in my power to help others."

Surely such sentiments as these reflect no discredit on the archbishop who entertained them : and if in his anxiety to promote the interests of those with whom he was officially connected, and whose merits he was well capable of appreciating, he exerted such influence as he may have possessed with the government, his conduct was entitled, not merely to forbearance and indulgence, but to respect and honourable commendation.

It was with evident allusion to these preferments to the bishoprick of Limerick and the deanery of Raphoe, that Dean Swift addressed the following letter to the lord lieutenant, July the 3rd, 1725<sup>15</sup>."

Letter from Dean Swift to lord lieutenant, July 3, 1725.

" My Lord,

" I am obliged to return your Excellency my most humble thanks for your favour to Mr. Sheridan, because, when I recommended him to you, I received a very gracious answer ; and yet I am sensible, that your chief motive to make some provision for him was, what became a great and good person, your distinguishing him as a man of learning, and one who deserved encouragement on account of his great diligence and success in a most laborious and difficult employment." (That of a schoolmaster.)

" Since your Excellency has had an opportunity, so early in your government, of gratifying your English dependents by a bishoprick, and the best deanery in the kingdom, I cannot but hope that the clergy of Ireland will have their share in your patronage. There is hardly a gentleman in the nation, who has not a near alliance with some of that body ; and most of them who have sons, usually breed one of them to the Church, although they

Irish clergy recommended for patronage.





have been of late years much discouraged and discontented, by seeing strangers to the country almost perpetually taken into the greatest ecclesiastical preferments; and too often, under governours very different from your Excellency, the choice of persons was not to be accounted for either to prudence or justice.

Consequence of  
bishops from  
England.

“The misfortune of having bishops perpetually from England, as it must needs quench the spirit of emulation among us to excel in learning and the study of divinity, so it produces another great discouragement, that those prelates usually draw after them colonies of sons, nephews, cousins, or old college companions, to whom they bestow the best preferments in their gift: and thus the young men, sent into the Church from the university here, have no better prospect than to be curates, or small country vicars, for life.

Appeal to lord  
lieutenant's jus-  
tice and reason.

“It will become so excellent a governour as you, a little to moderate this great partiality; wherein, as you will act with justice and reason, so you will gain the thanks and prayers of the whole nation, and take away one great cause of universal discontent. For I believe your Excellency will agree, that there is not another kingdom in Europe, where the natives, even those descended from the conquerors, have been treated, as if they were almost unqualified for any employment either in Church or State.

Recommendation  
of distinguished  
individuals.

“Your Excellency, when I had the honour to attend you, was pleased to let me name some clergymen, who are generally understood by their brethren to be the most distinguished for their learning and piety. I remember the persons were Dr. Delany, Dr. Ward, of the north, Mr. Ecklin, Mr. Synge of Dublin, and Mr. Corbet; they were named by me without any regard to friendship, having little commerce with most of them, but only the universal character they bear: this was the method I always took with my Lord Oxford, at his own command, who was pleased to believe that I would not be swayed by any private affections, and confessed I never deceived him; for I always dealt openly when I offered anything in behalf of a friend, which was but seldom; because, in that case, I generally made use of the common method at court, to solicit by another.



"I shall say nothing of the young men among the clergy, of whom the three hopefullest are said to be Mr. Stopford, Mr. King, and Mr. Dobbs, all fellows of the college, of whom I am only acquainted with the first. But these are not likely to be great expectors under your Excellency's administration, according to the usual period of governours here.

"If I have dealt honestly in representing such persons among the clergy, as are generally allowed to have the most merit, I think I have done you a service, and am sure I have made you a great compliment, by distinguishing you from most great men I have known these thirty years past; whom I have always observed to act, as if they never received a true character, nor had any value for the best; and consequently dispensed their favours without the least regard to abilities or virtue. And this defect I have often found among those from whom I least expected it.

"That your Excellency may long live a blessing and ornament to your country, by pursuing, as you have hitherto done, the steps of honour and virtue, is the most earnest wish and prayer of,

" My Lord,

" Your Excellency's most obedient, and  
most humble servant;

" JON. SWIFT."





## SECTION X.

*Primate Boulter's Services for the Church. Circular letter to his Clergy. Subscription proposed. Its success. Rules for First-Fruits: their disposal. Irregularity about Commendams. Archbishop King's sentiments about them. Case stated by Primate Boulter. Evil of Pluralities. Holding of a Benefice by a Fellow of the College. Case of Dr. Delany. Primate's Visitation and Charge. Character and Contents of it. Parliament of 1725. Collision between the Governours of the Church. Case of a Clergyman named Power. Letters from Archbishop King on Government Patronage. Visit of Dean Swift to England. His interview with Sir Robert Walpole.*

Primate Boulter's services for the Church.

PRIMATE BOULTER has left a name, which is honoured, and deserving to be had in perpetual honour, for the benefit which he bestowed on the Irish Church by the bestowal of his property for its improvement. This object very early occupied his thoughts; and was expressed in a circular letter to his suffragan bishops within a few weeks of his elevation<sup>1</sup>.

Circular letter to his suffragans.

“ My Lord, *Dublin, Dec. 24, 1724.*

“ As I am very desirous to serve the Church, to which it has pleased God to call me, I have, since my arrival, been inquiring into the wants of the clergy here, and the produce of the fund given to supply those wants. And finding that the fund will probably raise but 300*l.* per annum *communibus annis*, and that this scanty fund is about 1500*l.* in debt; I have been talking with my brethren, the bishops, about encouraging a subscription among them and the inferior clergy, to bring the fund out of debt, and make a small beginning of a larger supply to the wants of the Church; in hopes that we may, after

<sup>1</sup> BOULTER's *Letters*, i., p. 4.



having done somewhat ourselves, with the better grace apply to the laity for their assistance.

“And the proposal at last agreed upon by the Archbishop of Dublin, the Bishops of Meath, Dromore, Elphin, Clonfert, and myself, to be communicated to our brethren, the bishops, and, if approved by them, to be by them recommended to the inferior clergy in their respective dioceses, for their concurrence, is this: That every archbishop and bishop would be pleased to subscribe, at the rate of 2 per cent. per annum, for three years, out of his yearly income, to be rated by himself, *deductis oneribus*; and, in like manner, and for the same term, that every clergyman, possessed of above 100*l.* per annum, subscribe at the rate of 1 per cent. And that every clergyman, possessed of preferment from 50*l.* to 100*l.* per annum, subscribe ten shillings. Any one, notwithstanding, to be at liberty to subscribe a larger proportion if he thinks fit.

Subscription  
proposed.

“This is designed to be employed in aid of the fund of first-fruits: the money so gathered to be lodged in the hands of Dr. Coghill; and to be laid out in purchasing glebes or impropriations, as the bishops shall direct. Several of the clergy, who have been talked with here, have expressed a readiness to come into the design, if the bishops would subscribe a double portion of what the clergy were desired to subscribe on this occasion. The whole is desired to be entirely voluntary. I have reason to believe the Archbishops of Cashel and Tuam will cheerfully come into this design.

Its application.

“I doubt not of your Lordship’s readiness to concur with anything that may be of service to religion; but I must desire your opinion concerning this proposal, as being satisfied you are a better judge of what may be done in prudence to advance the worship of God and the Protestant religion in this nation, than myself, who am so newly arrived here.

“I am, my Lord,

“Your Lordship’s very affectionate brother,  
and humble servant,

“HU. ARMAGH.”



Success of appeal.

To what extent this appeal was successful does not appear. In a letter, indeed, of May 22, 1725, to the Archbishop of Canterbury, the primate says, "I thank your Grace for your kind prayers, and hope I shall always make it my endeavour to promote the good of this Church, though I fear I shall not always meet with that ready concurrence I could wish for here<sup>2</sup>." And in explanation of this the editor has appended a note, that his Grace's scheme recommended in his third letter had then failed. But this is certainly a mistake. For, although this collection of the primate's letters contains no further information of the scheme, in the epistolary correspondence of Bishop Nicholson are two letters, one from Bishop Downes, the other from Archbishop Boulter, to Bishop Nicholson, of dates later than that quoted above, namely, on the 27th of May, 1725, and the 14th of June, 1726, which prove that the scheme was at those times in progress.

Letter from  
Bishop Downes to  
Bishop Nicholson,  
son,

An extract from the letter of Bishop Downes to Bishop Nicholson is as follows<sup>3</sup>:

"*Dublin, May 27, 1725.*

"Dear, very dear Brother,

"Your kind letter met me at this place, just upon my return from my visitation at Trini, where nothing happened worthy of notice; only my clergy, who were generally averse to a strict ecclesiastical cess, according to the value of their livings, seemed very willing to come into a voluntary subscription, which they did believe would raise more money than the other."

Letter of the  
primate, June 14,  
1726.

This was in 1725: the subjoined carries the subject forward into the following year, being the primate's account of the prospect which he then had of success:

<sup>2</sup> BOULTER'S *Letters*, i., p. 25.

<sup>3</sup> NICHOLSON, ii., p. 602.





“ My Lord,

*June 14, 1726.*

“ I have received your Lordship’s of the 20th past, and am very glad to hear you met with so good success at your visitation, and that, notwithstanding the discouragements you apprehended, your clergy came in so cheerfully to the design of augmenting poor livings. The Bishop of Meath is just returned from his visitation, and reports, that his clergy have actually subscribed 93*l.*; and, I find it is thought, the absent clergy may make it up 110*l.* A clergyman of the diocese of Raphoe was with me this day, and tells me the clergy of that diocese are universally disposed to contribute to this good design. So that, from what is already done or doing, I have great hopes that my province will set a good example. I should be very glad to hear that our brother of Clogher, notwithstanding his rash declaration at the board, is promoting the subscription.”

Beyond this no further progress is stated, so that it may reasonably be supposed, that from want of universal co-operation in the province of Armagh, and perhaps from a backwardness in the other provinces, the primate’s good purposes were defeated.

In the year 1725 several rules were laid down for regulating the disposal of the fund of first-fruits: and alterations were subsequently made, the 3rd of May, 1728, at a meeting of the trustees, of whom there were present the lord primate, the three other metropolitans, thirteen bishops, and six other members; and who then agreed upon what, for a long succession of years, formed the standing orders of the Board. They are recited in a pamphlet published in 1780, under the title of “*Valor Beneficiorum Ecclesiasticorum in Hibernia: or, the First-Fruits of all Ecclesiastical Benefices in the Kingdom of Ireland, as taxed in the King’s Books: with an*

*Rules for the fund, 1726.*

*Statement of its disposal in 1780.*



Account showing how this Royal Fund, vested in Trustees, hath hitherto been disposed of." In the preface of the publisher to the reader it is stated, that, "for the further encouragement of the original pious design, the bishops in 1726, finding the money arising from the fund insufficient to answer the necessities of the Church, had very liberally augmented the same out of their private bounty by subscriptions, which was also much increased by the generous contributions of the clergy." This should seem to have reference to the contributions mentioned in the foregoing correspondence. An account is also given of the progress made by the trustees in purchasing glebes and impropriate tithes, and assisting poor incumbents in the building of houses: whence it appears that, to the date of that publication, there had been sixteen glebes purchased at the cost of 3543*l.* 2*s.* 7*d.*, and tythes for fourteen incumbents, for 5855*l.* 13*s.* 6*d.*, and assistance given for the building of forty-five glebe houses, by gifts of 4080*l.*

Irregularity  
about common-  
dams.

Soon after the primate's arrival, there was brought under his notice a strange practice with respect to the holding of ecclesiastical benefices, which he was altogether unacquainted with in England, and which, being illegal, he immediately set himself to correct. For an incumbent to hold a second benefice, the primate's licence, technically called a faculty, was requisite. But the late primate, Archbishop Lindsay, having in some cases refused to grant a faculty, a stratagem was devised for attaining the same end. Accordingly a fiat was executed under the lord lieutenant's warrant, containing his Majesty's grant and donation of a second





or third benefice, or even more, to be holden in commendam by an incumbent, together with such other benefice or benefices as he previously held, and to be entered into without institution, induction, installation, or other solemnity.

An allusion to this case occurs in a letter of the Archbishop of Dublin, April the 10th, 1722, where it is condemned in terms of strong reprobation: "You proposed," he observes to Dr. Coghill, "when here last night, that those who have got commends should resign them, and take presentations, if my lord primate would grant them faculties; and that you believed they might be prevailed on to take that course. I look on those commendams to be so mischievous, so irregular, and, in truth, contrary to law, that I should look on any expedient, that would effectually discourage and prevent them, ought to be embraced, and, I am of opinion, what you propose would do it; and, if you can bring it to that, I doubt not but I shall prevail to let Mr. Whalley's faculty pass."

Archbishop  
King's opinion of  
the irregularity.

Whether, however, from disinclination in Primate Lindsay to take the steps necessary for abolishing the evil, or from the inactivity incidental to his increasing years and infirmities, or from whatever cause, no remedy was applied to the evil. From the foregoing extract, it sufficiently appears what were Archbishop King's sentiments on the subject, and what would have been his course, had he been in a station to call for or warrant his interposition. Such, however, was not his station, so that it remained for the new primate to apply a corrective to the irregularity, and he was prompt in making the application.

Means for cor-  
recting it.

"I have enquired," observes the primate, in reporting

Letter from



primate to Archbishop of Canterbury, May 22, 1725.

this case to the Archbishop of Canterbury, May 22, 1725, "whether there is any act of parliament here that gives the crown any such power, and I am assured there is none; so that I think it stands on the same bottom as a bishop taking a commendam after consecration. I have discoursed with my lord lieutenant of the illegality, as I conceive it, of this practice, and of the dangerous consequences of it, since I can apprehend it no other than the sequestration of a benefice, granted by lay powers, without being accountable for the profits received, and without being charged with the cure of souls; and I do not see but, in time, they may proceed to make such grants of benefices to laymen. I told his Excellency, if he pleased to give the several persons concerned in these extraordinary grants, which are, as far as I can learn, about half-a-dozen, legal grants of the same preferments they now possess, I will readily grant them faculties for the holding them, that things may be brought into the legal way, and farther abuses may be prevented. His Excellency seemed very much surprised at this method of granting commendams to presbyters, and is very ready to put this affair into the right channel. But, before I proceed any further in this matter, I shall be obliged to your Grace for your opinion, whether what has been already done is legal, that I may occasion no needless disturbance here; and I am sure your Grace's opinion of this matter will thoroughly satisfy his Excellency<sup>a</sup>."

No further mention of this case occurs, so that it may be presumed to have been settled in the manner proposed by the primate, and approved by the lord lieutenant. But although this expedient may have corrected the irregularity of the proceeding, it must have left the evil of pluralities as it was. In the fiat, a copy of which was transmitted in the foregoing letter, for the purpose of giving the Archbishop of Canterbury the better understanding of the nature of this new tenure, an individual clerk

Evil of pluralities.

<sup>a</sup> BOULTER'S *Letters*, i., p. 24.



was empowered to hold a deanery, then void, together with a prebend, a rectory and vicarage, an entire rectory, and another vicarage.

In the course of the same year, but a few months later, the primate saw cause to interfere for preventing another irregularity with respect to the holding of a benefice, in the case of a fellow of the college. Dr. Delany, one of the senior fellows, derived from his fellowship and pupils an income, supposed to be 600*l.* or 700*l.* a year. The chapter of Christ Church were desirous of giving him a parish in the city, then vacant, and of which they were the patrons. But without a royal dispensation he could not keep his fellowship with this new living. And the primate, in consequence, requested the Duke of Newcastle, that any application which should be made for such dispensation might not be granted.

Holding of a benefice by a fellow of the college.

“Dr. Delany,” says the primate, in a letter of October 12<sup>6</sup>, “is a great tory, and has a great influence in these parts; and it were to be wished, for his Majesty’s service, that he might be tempted by some good country living to quit the college; but, if he has St. John’s, with his fellowship, there can be no hopes of his removal.” But another and a better reason was assigned in a subsequent letter, of the 11th of November<sup>7</sup>: “As to Dr. Delany’s affair, when I was in England, and belonged to the university, I was always against persons holding any tolerable preferments with their fellowships, as being a hindrance to succession in colleges, and excluding some or other, that may want that help in their education, from getting upon a foundation; and

Case of Dr. Delany.

<sup>6</sup> BOULTER’S *Letters*, i., p. 40.

<sup>7</sup> *Ibid.*, p. 42.





though a power is reserved to the crown to dispense with the statutes of the college here, yet I would hope it will not be done merely for being asked for, where there is not some very good motive beside."

Petition to the crown.

Meanwhile, a petition had been presented to the crown, in terms which were calculated to convey an erroneous apprehension of the kind of preferment for which the dispensation was sought. Such, at least, was the view taken of it by the primate: "By his petition, I perceive your Grace might apprehend, that it was only a dignity, of the nature of a sinecure, that he desired to hold with his fellowship, as is the case of prebends in England; but this prebend, as most other dignities here, has a parish, with cure of souls annexed to it<sup>a</sup>."

Primate's successful opposition.

The petition, however, was ineffectual, and the primate succeeded in his opposition. "I am very much obliged to your Grace and the other lords justices," he writes to the Archbishop of Canterbury, December 8, 1725<sup>b</sup>, "for rejecting Dr. Delany's request for a faculty to hold a living with his fellowship. I can assure your Grace it was not out of any ill will to the person, that I opposed it; but that his Majesty's friends here think it would be very much for his Majesty's service, if he were removed from the college to some other part of the kingdom, instead of having a living here in town, and such an addition to his fellowship, as may put him beyond any temptation, but that of a wife, to quit it. This was my reason then, and still continues so; but I am now a little surprised with what I did not then know, that his application was not to be dispensed with from the obligation of any statute, but of an oath he had taken never to hold such a benefice;

<sup>a</sup> BOULTER'S *Letters*, i., p. 45.

<sup>b</sup> *Ibid.*, p. 47.



this, where there is not an express clause in the oath, *nisi tecum aliter dispensatum fuerit*, seems to me altogether new."

In the course of this summer, Archbishop Boulter held a diocesan visitation, which he reported to the Duke of Newcastle in a letter from Dublin, of July 3, 1725<sup>10</sup>:

Primate's visitation,

"Since I had the honour of your Grace's of June 29, I have been employed on a visitation of my diocese, where I have, by my charge to the clergy, made the Protestant dissenters in those parts easy, and have, I hope, given some courage to his Majesty's friends. I met with all the civility I could desire, both from the gentry and clergy; and as the latter desired me to print my charge, and as some others think it may be of some service to the government, at least by giving me the more weight among the well-affected, when they see my sentiments in print, I have thoughts of speedily putting it to the press."

And charge.

The charge was accordingly printed, and copies sent to Lord Townshend, with a request that one might be presented, with the author's most humble duty, to Prince Frederick, grandson of the king, and eldest son of George, at that time Prince of Wales, and afterwards George the Second; to whom it has been before mentioned that he had been preceptor.

It is a sensible pastoral address, but contains no remarks particularly striking. He speaks of the discouraging situation that he should feel under the disadvantage of his being a stranger in Ireland, "if he could not at the same time observe, that he is descended from the same blood, from whence most of his clergy or their progenitors were sprung; that he is here under the government of the same prince,

Character of it,

<sup>10</sup> BOULTER'S *Letters*, i., p. 28.





and, as to the main, of the same laws, as he was before; that he is come to a Church professing the same faith, enjoying the same institutions, and exercising the same discipline with that which he had left; that we have," said he, "the same common interest, and the same common enemies to our happy establishment, both in Church and State, with our fellow-subjects on the other side of the water; and that our safety is so interwoven with theirs, that no ruin can overtake them, which will not equally involve us, nor can we be finally ruined without drawing them into the same common destruction."

And contends,

Professing then, "that the time he had spent in this nation had been too little for him to come to a knowledge of the particular wants of his diocese, and the consideration of the most proper remedies to be applied to them," he contents himself with a general admonition on the common duties of clergymen, and the qualifications required for the work, concluding with some observations on the behaviour required to those who are without the Church. Kindness and gentleness, and the unblameable conversation of the clergy, he thinks, will go a great way towards drawing dissenters over to our communion. And he particularly recommends to the clergy, by the like means practised towards the Papists, and by relieving them in their necessities, to try to gain their love and esteem; "which if you can compass, it will be no hard matter gradually to obtain some weight and authority with them."

Kindness recommended to the clergy.

Condition of Protestantism.

"I do not know enough of the case, to lay any particular blame on you or others: but I cannot but esteem it a reproach to the Protestants of this country, that so few converts have been made from Popery, in the several seasons of settled peace this nation has from time to time



enjoyed. But it will be still a greater shame to us, if any descended from Protestant parents either go over to Popery, or, though they keep out of the Church of Rome, are as ignorant of the doctrines of Christ, as the members of that Church generally are.

"I must therefore desire of you, my brethren, that you would be diligent, by your preaching and other ways, in instructing your flocks in the principles and duties of our holy religion; and that you would direct and encourage them to read pious and useful books at home, for their greater growth in Christian knowledge; and that you would carefully catechise the children and youth under you, clearly and familiarly explaining to them the articles of our faith. And I must recommend to you, that when you have laid open and confirmed to them any doctrines of the Gospel, you would, if the matter admits of it, show them how those truths have been corrupted or enervated by the Papists."

Ministerial diligence enforced.

A brief allusion to the necessity of loyalty to his Majesty and his royal family is added:

"And all of you, who retain any sense of religion, cannot but know, you have bound yourselves with the most sacred ties to his royal family, exclusive of all pretenders to the crown, by the oaths you have taken. So that I think it superfluous, where the obligations you lie under are of the greatest weight possible, to acquaint you, that affection to his Majesty is a necessary qualification in all those who expect any countenance and favour from me."

Loyalty to the king.

The unusual occurrence at that period of an episcopal, at least an archiepiscopal, charge from a prelate of the Church of Ireland, the station of the individual at the head of that Church, and the religious circumstances of the country, have induced me to dwell on this composition longer than its intrinsic value may seem to require. For, in fact, it is not characterised by any peculiar excellence of remark, or strength or elegance of style; and it fails altogether of gratifying curiosity by any intelligence



concerning the state of religion in the kingdom, the province, or the diocese.

A parliament,  
Sept. 1725.

Collision between  
the governours  
of the Church.

The primate's in-  
vidious remark.

In September, 1725, the parliament assembled, but there was not anything particular in the bills, especially relating to the Church, as Primate Boulter informed the Archbishop of Canterbury, observing that, if there had been, he should have given his Grace advice of it<sup>11</sup>. The meeting, however, gave occasion for a collision between the chief governours of the Church, on account of an address to his Majesty upon the lord lieutenant's speech. On the appointment of his Excellency, the address was moved by the Archbishop of Armagh; and an amendment proposed by the Archbishop of Dublin, and supported by the Archbishop of Tuam. The amendment consisted of the introduction of two words, which Archbishop Boulter resisted, as a reflection on the ministry: he expresses himself also as "sensible that one thing, which in part disposed some to be peevish, was the seeing an English primate there<sup>12</sup>:" a censure, which the editor of his letters observes must be invidious, as most of the primates of Ireland, since the Reformation, had been from England. In the end, the amendment, having been at first carried, was subsequently left out of the address, after a long debate, which terminated in a division of twenty-one against twelve. The struggle was considered by Archbishop Boulter as a fair trial of strength between the parties; and in agreement with that was an observation of Dean Swift, in a letter of the ensuing November, that "the primate and the Earl of Cavan governed the House of Lords<sup>13</sup>." He at the same time alludes to an

<sup>11</sup> BOULTER'S *Letters*, i., p. 48.

<sup>12</sup> *Ibid.*, p. 37.

<sup>13</sup> SWIFT'S *Works*, xi., p. 312.





attack made in the castle on the primate by the Archbishop of Dublin, for preferring an improper person to a good living. His allusion, which is obscure, is conveyed in language of such vulgar scurrility, as to preclude transcription. However, the Archbishop of Dublin's attack was not without foundation.

It seems that, before the primate left England, Lord Townshend had recommended to his care a clergyman, named Power, whom, in September, 1725, he had an opportunity of providing for, by giving him a living of about 150*l.* a year<sup>14</sup>. That this person was soon discovered to be unworthy of such patronage, is evident from the following letter addressed to him on the 24th of the ensuing February, by the primate's secretary, Mr. Ambrose Philips: and the circumstance of date makes it most probable, that this was the case upon which the Archbishop of Dublin's attack had been founded, and which, having been investigated by the primate, was judged deserving of this expression of his Grace's displeasure :

Case of a clergyman named Power.

“ To the Reverend Mr. Power<sup>15</sup>.

“ Sir,

*Dublin Feb. 24, 1726.*

Letter from Ambrose Philips to Mr. Power.

“ I received yours of the 24th of November, in answer to mine of the 20th, and delivered your present, which was kindly received.

“ What I write to you now is by the express orders of my lord primate, to inform you that his Grace hears from persons of credit such things of you as are highly displeasing to him. You are represented as a person who have neither discretion in your words and conversation, nor proper decency in your actions and conduct, nor a due regard to the offices of your function ; and that the result of your whole behaviour has given such offence to the generality of your

<sup>14</sup> BOULTER'S *Letters*, i., p. 32.

<sup>15</sup> *Ibid.*, p. 53.



parishioners, that your congregation falls off daily from you. I am ordered to acquaint you, that my Lord is very much troubled to have so indifferent a character of a clergyman whom he has promoted, and that he will not rest satisfied with such a behaviour as brings a scandal on religion and a disrepute on himself.

"I am, Sir,

"Your very humble servant,

"AMBR. PHILIPS."

System of govern-  
ment patronage.

Letter from Arch-  
bishop King to  
Bishop of Cork,  
Dec., 1723.

The system, upon which the government patronage was now disposed of, appears to have excited the apprehensions of the Archbishop of Dublin, whose influence had been much abated by the late alterations. "I am glad," he writes to the Bishop of Cork, on the 7th of December, 1725, "when I can do any service to any of my brethren of our bench, but more especially to your Lordship, to whom I am very much obliged, more than to others, to whom I have had opportunity to do much greater services than I ever could to you. I have had the mortification to be deserted by most of my brethren, and by some who owed me the greatest obligations. I was not much concerned on my own account, but could not but regret their making themselves ridiculous and contemptible, which happened to their grief and my vexation; for all such accidents weaken the Church. I wish you had sent up your doctor's certificate, or affidavit, of your indisposition; for 'tis alleged that no man is to be believed in his own cause. Pray, take care of your health; for, if a vacancy should happen at this time, we should not know how it would be filled."

Letter to Mr.  
Southwell.

In a letter, of the 29th of the same month, to Edward Southwell, Esq., the system of patronage is again noticed with severe censure, in several particu-



lars, of which I cite that only which relates to ecclesiastical affairs. The case, in which the primate's name is mentioned, probably refers to the individual whose ill-advised preferment was the subject of the attack made by the archbishop at the council-board, and of the letter of the primate's secretary. For the "Walton blacks" I propose to substitute "Waltham blacks," a well-known horde of deer-stealers in Hampshire, whose enormities about this time had been such as to give occasion for the statute of 9 Geo. I., c. 22, commonly called "the black act."

Walton for Waltham.

"I told you in my last," says Archbishop King, "that since my lord lieutenant was nominated to the government, about 18,000*l.* annual rent have been given in benefices, employments, and places, to strangers, and not 500*l.* to any in Ireland; but I find I was mistaken; for I find there have been above 20,000*l.* disposed that way, and I understand several have not yet come to my knowledge. There are several vacancies now in prospect to the value of some thousands, and I hear strangers are already named for them.

"The bishops sent us from England follow the same track in many instances. The Bishop of Derry, since his translation to that see, has given about 2000*l.* in benefices to his English friends and relations. Lord Primate hath had two livings void since his translation: one he has given, of about 200*l.* per annum, to one of his Walton" (*Qy.* Waltham?) "blacks, whom he since ordained priest, and the other to one Mr. Blennerhassett, whom they commonly call an Hottentot; I know not for what reason.

"I tell you what is generally said and believed. Whether in all circumstances true or not, it sheweth the sense of the kingdom as to the treatment they meet with from the government. The Bishop of Waterford has not only given all livings of value in his gift to his brothers and relations, but likewise his vicar-generalship and registry, though none of them reside in the kingdom."

Meanwhile, the political principles and attach-

Letter of primate to Duke of Newcastle.





Visit of Dean  
Swift to England.

ments of the Dean of St. Patrick's naturally made him an object of observation to those in the opposite party; so that we read without surprise the intimation conveyed by the primate to the Duke of Newcastle, in a letter of the 10th of February: "The general report is, that Dean Swift designs for England in a little time; and we do not question his endeavours to misrepresent his Majesty's friends here, wherever he finds an opportunity. But he is so well known, as well as the disturbances he has been the fomentor of in this kingdom, that we are under no fear of his being able to disserve any of his Majesty's faithful servants, by anything that is known to come from him; but we could wish some eye were had to what he shall be attempting on your side of the water."

His interview  
with Sir Robert  
Walpole,

The primate's anticipation turned out to be well-founded. The dean sought an interview with the prime minister, Sir Robert Walpole, with whom he had, in consequence, more than an hour's conversation, "with design of representing the affairs of Ireland to him in a true light, not only without any view to himself, but to any party whatsoever." What passed between them he related, in a letter of April the 28th, to the Earl of Peterborow, who had, at the dean's request, obtained for him the interview. It contains a specification of grievances, of which the two following have particular reference to the Church<sup>17</sup>: "That whereas there is a university in Ireland, founded by Queen Elizabeth, where youth are instructed with a much stricter discipline than either in Oxford or Cambridge, it lies under the greatest discouragements, by filling all the principal employments, civil and ecclesiastical, with persons

And specification  
of grievances.

<sup>16</sup> BOULTER's *Letters*, i., p. 51.

<sup>17</sup> SWIFT's *Works*, xi., p. 326.



from England, who have neither interest, property, acquaintance, nor alliance, in that kingdom, contrary to the practice of all other states in Europe, which are governed by viceroys, at least what hath never been used without the utmost discontents of the people:" and "That several of the bishops sent over to Ireland, having been clergymen of obscure condition, and without other distinction than that of chaplains to the governours, do frequently invite over their old acquaintance or kindred, to whom they bestow the best preferments in their gift." "What part of these grievances," he observes, in conclusion, "may be thought proper to be redressed by so wise and great a minister as Sir Robert Walpole, he perhaps will please to consider; especially because they have been all brought upon that kingdom since the Revolution, which, however, is a blessing annually celebrated there with the greatest zeal and sincerity." A remarkable position this, if understood with reference to his complaints concerning the Church; for certainly the same practices, whether right or wrong, with respect to the preferment of English ecclesiasticks, had, to a considerable extent, prevailed in Ireland long before the Revolution.

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## SECTION XI.

*Primate Boulter's Dispute with Archbishop King. Power of granting Marriage Faculties, given to the Primate, claimed by the Archbishop. Opinions of Archbishop of Canterbury and Bishop of London. Report concerning Dean Swift's appointment to a Bishoprick contradicted. Maule, Bishop of Oloyne. Recommended by Primate and Archbishop King. His Character. Infirmities and Death of Archbishop Palliser. Bishop Nicholson made Archbishop of Cashel. His Death, Character, and Publications. Contest for the vacant Archbishoprick. Projects of the Primate. Exertions for Bishop Bolton. Archbishop King's Appeal to Lord Lieutenant. Letters of Primate Boulter on the subject. Disposal of the vacant Sees. Interrupted by King George's Death. Project concerning Kilmore and Ardagh. Dispute between Archbishop King and Dean Swift.*

Primate Boulter  
a lord justice,  
April, 1726.

IN April, 1726, Lord Carteret went to England; whereupon the Archbishop of Armagh, Lord Chancellor West, and William Conolly, Esq., were made lords justices, and sworn into office. In May the archbishop found himself again engaged in dispute with the Archbishop of Dublin, by whom he considered himself very much aggrieved in some points of such a nature, that he could not, without prejudice to his successors, suffer them to go on without looking out for some remedy. He was, however, unwilling to take any step without the opinion and advice of the Archbishop of Canterbury, as to the measures most proper to be taken by him, or rather by the crown, which he thought to be at least as much concerned in the case as he was. He accordingly laid the following statement before Archbishop Wake, in a letter of the 21st of May, 1726<sup>1</sup>:

His dispute with  
Archbishop  
King.

<sup>1</sup> BOULTER'S *Letters*, i., p. 61.





“The power the Archbishop of Armagh claims of granting licences for marriages, at uncanonical hours and places, is as follows:

Letter to Archbishop Wake,  
May 21, 1726.

“In the twenty-eighth of Henry VIII. there was a statute passed here, entitled ‘The act of faculties,’ which, for the bulk of it, is only a recital of the English statute of the twenty-fifth of Henry VIII., concerning ‘peter-pence and dispensations;’ with an application at the end to the kingdom of Ireland. There is, likewise, another statute past here the second of Elizabeth, entitled ‘An act for restoring to the crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolishing all foreign authority repugnant to the same:’ which act is almost verbatim the same with the English statute tenth of Elizabeth of the same title, as to the general part; and, as to the repealing and reviving part, repeals or revives, such statutes of Phil. and Mary, or Henry VIII., as were thought proper to be repealed or revived. And, in both these acts, there is a power lodged in the crown, to authorize such person or persons as the crown shall think proper, to exercise the several powers therein mentioned in this kingdom.

Power of granting faculties for marriages

“In virtue of these two statutes, which, in the beginning of the grant, are mentioned as the foundation of the several powers therein granted, King James I., by letters-patent to Christ. Hampton, Archbishop of Armagh, dated April 10, *anno regni* of England 20, and of Scotland 55, did among other things grant full power, authority, and jurisdiction, to him the said Christ. Hampton, and his successors, Archbishops of Armagh for ever, from time to time, and at all times requisite, to give, grant, and dispose of all manner of such licences, dispensations, compositions, faculties, grants, rescripts, delegacies, instruments, and all other writings, of what kind, nature, or quality soever they be, as by force of the said act of parliament may be given and granted, in the most large and ample manner: and did likewise, by the same letters-patent, enable Christ. Hampton, and his successors, &c., to appoint a commissary or commissaries under them. In virtue of these letters-patent, my predecessors have from time to time appointed commissaries, who, as occasion has offered, have granted faculties for

Lodged in the minutes.



marriages at uncanonical hours and places, which are here usually termed 'prerogative licences.'

Claimed by  
Archbishop of  
Dublin.

"The authority of these licences never has, that I can learn, been disputed, nor is it now; but his Grace of Dublin is pleased to set up his licences as of equal force with the prerogative licences: which licences of his differ no farther from the common episcopal licences in England, than what necessarily follows from their being directed here to the clergyman who is to marry the parties; whereas, in England, they are directed to the parties to be married. The canons indeed here are very severe against any clergyman marrying in uncanonical places or hours: the 52nd canon here punishing the so doing, in a beneficed clergyman, with deprivation, in a non-beneficed clergyman by degradation; whereas, by the English canon, the punishment is only suspension *per triennium*.

Clergy encouraged to marry  
at uncanonical  
hours.

"But to give a currency to the common episcopal licences, which are all his Grace of Dublin even pretends to grant, he has been pleased, both in private conversation and at his publick visitations, to encourage his clergy to marry at any hour, and in private houses, purely in virtue of one of his licences; assuring them they need not be afraid of the canon, since he is the only person who can call them to account for breach of the canon, and that they may depend upon it, he never will call them to such account.

Archbishop of  
Dublin's usurpa-  
tion.

"The use the Archbishop of Dublin makes of his licences in this way, by making them serve for marrying at uncanonical hours and places, is usurping a power, which no ways belongs to him by any law or custom. And as the power I claim depends on the supremacy given to the crown in spiritual matters by these acts of parliament, and is derived to me and my successors from the crown, I take this proceeding of his Grace to be a direct invasion of the authority of the crown, as well as an injury to me. And, therefore, I think the crown as much concerned to stop these irregular proceedings as I am.

Opinion sought  
of Archbishop  
Wake and Bishop  
Gibson.

"Now what I desire of your Grace is, to inform me which is the most proper method for either the crown or myself, or both, to put a stop to this illegal practice: and likewise which is the best and easiest way of convicting and



punishing any clergyman in the diocese of Dublin, who breaks the canon in this manner though his proper ordinary will not meddle with him.

“And as the ignorance, I have observed in the most eminent common lawyers of England in ecclesiastical matters, persuades me that I can have very little help from consulting the lawyers of this country, who are much inferior to those of England for skill and experience, I am the more desirous to have your Grace’s advice in this matter: and the grievance I labour under on this head is the greater here, because the people are more vain than in England; and those of moderate fortunes in this country think it beneath them to be married at the regular time and place. And in the way his Grace of Dublin has put this affair, the breaches of the canon relating to marriages, and the invasions of that power granted by the crown to the Archbishops of Armagh, are more numerous here than they would be if any bishop made the like attempt in England.

Ignorance of the lawyers.

“I shall in a post or two send a copy of this case to the Bishop of London, to desire his opinion likewise: for I have a troublesome and perverse opponent to deal with, and cannot have too much assistance. I hope his Lordship will wait upon your Grace to discourse over the subject with you; that upon any difficulties, which either may offer, I may have your joint sense, or if opportunity should not offer of your consulting together, I shall be very thankful for your Grace’s advice singly.”

But both Archbishop Wake and Bishop Gibson were cautious in encouraging proceedings, without full investigation and deliberation, and after such assistance as he could procure for his guidance in Ireland. The former advised him not to be too hasty to engage with so litigious and obstinate a person, whatever his grievance might be<sup>2</sup>. The advice of the latter was, not to begin any information against any offender, till he had thoroughly mooted the point in Dublin<sup>3</sup>. The lord chancellor

Their cautious answers.

<sup>2</sup> BOULTER’s *Letters*, i., p. 74.

<sup>3</sup> *Ibid.*, p. 78.





was entirely of the Bishop of London's opinion, as to the course to be taken in the affair, which, in consequence, appears not to have been prosecuted.

Report concern-  
ing Dean Swift.

The visit of the Dean of St. Patrick's to England, lately alluded to, gave occasion for a report which had as little foundation in likelihood as in fact. Having gone thither upon some affairs of a private nature, he was accidentally brought into personal intercourse with some persons of high rank and station, especially with the Princess of Wales, afterwards Queen Caroline, consort of King George the Second, and with Sir Robert Walpole, prime-minister, and other chief members of the administration; so that he was reported to have received an offer of the bishoprick of Cloyne, vacated about that time by the death of Bishop Crow. In truth, however, there is no indication of his having been thought of for the purpose, either by the English or Irish government. And the report was positively contradicted by the dean himself, in a letter from Pope's residence at Twickenham, to Mr. Worrall, July 15, 1726<sup>4</sup>; and again more fully to Dr. Stopford, with several explanatory circumstances, on the 20th of the same month<sup>5</sup>.

Contradicted.

His letter to Dr.  
Stopford, July  
20, 1726.

"I have chiefly lived about two months with Mr. Pope, since the town grew empty. I shall leave him the beginning of August, and so settle my affairs to be in Ireland by the end of that month, for my licence of half a year will be then out. I came here to see my old friends, and upon some business I had with two of them, which, however, proves to be of little consequence. The people in power have been civil enough to me; many of them have visited me. I was not able to withstand seeing the princess, because she had commanded, that whenever I came hither,

<sup>4</sup> SWIFT'S *Works*, xi., p. 335.

<sup>5</sup> *Ibid.*, p. 336.



as the news said I intended, that I should wait on her. I was latterly twice with the chief minister; the first time by invitation, and the second at my desire for an hour, wherein we differed in every point. But all this made a great noise, and soon got to Ireland; from whence, upon the late death of the Bishop of Cloyne, it was said I was offered to succeed, and I received many letters upon it; but there was nothing of truth, for I was neither offered, nor would have received, except upon conditions which would never be granted. For I absolutely broke with the first minister, and have never seen him since; and I lately complained of him to the princess, because I knew she would tell him. I am, besides, all to pieces with the lord lieutenant, whom I treated very roughly, and absolutely refused to dine with him."

His difference  
with Sir Robert  
Walpole.

This statement of Dean Swift, as to his own want of concern in the transaction, was accompanied by a remark to Mr. Worrall, that "the promotion was, as he was told, given immediately to Maule." And this corresponds with the intelligence in Primate Boulter's letters. Apprised of the Bishop of Cloyne's dangerous state, and desirous of "preventing any surprise in naming his successor; for some here," as he wrote to the Duke of Newcastle, June 25, "are not without fears that interest may be made for a tory on this side, to succeed to that or the next vacancy on the bench;" he made the duke acquainted with the expected vacancy. And immediately on its having occurred, he wrote, on the 28th, to the duke, with a recommendation of Dr. Skirret, who had attended him to Ireland as his chaplain, if acceptable to his Grace and the ministry: but, he added, "if your Lordship thinks he is not so fit, I would recommend Dr. Maule, dean of Cloyne, to succeed to the bishoprick: he is counted one well affected to his Majesty, and is very diligent in the

Dr. Maule, bishop  
of Cloyne.



discharge of the cures he has at present, and has the honour of being known to several bishops in England."

Recommended  
by primate and  
Archbishop  
King.

It is somewhat remarkable, that the same individual, thus recommended by the primate, should have had the good fortune also of being recommended by the Archbishop of Dublin; who thus wrote to the lord lieutenant in his favour:

"May it please your Excellency,

"I understand that the Bishop of Cloyne is dead: I hope your Lordship will pardon me if I give you my sense on this occurrence. Your Excellency hath indulged me to use great freedom; and I can assure you I never made any exercise of that liberty, but with a real design for your service.

"I have heard that Dr. Maule had promises from some great men in the ministry, that he should succeed in it when vacant: he is beneficed in that diocese; has a great reputation there for his charity, piety, and zeal for religion and his Majesty's interest; and if so preferred, it will be a gratification to that whole country.

"The circumstances of that diocese are such, that he runs a great hazard that accepts of it; for there is about two thousand five hundred pounds to be paid to his predecessor for his improvements, and five hundred more will not pay his fees and settle him in it. If a person in low circumstances should be put into it, he would be hard put to it to raise the money; and if he should die soon, (the bishoprick not being, as I have been informed, worth above eight or nine hundred pounds per annum,) his family would be undone; but Dr. Maule, having a good temporal estate, may be able to bear it.

"But I hear that Dr. Howard will be recommended; to be sure I have no objection against him. . . ."

This individual recommendation by the primate, addressed to the Duke of Newcastle, and repeated in substance to Lord Carteret, was followed on the 30th by a common letter from himself and the other



two lords justices, relative to a successor to the late Bishop of Cloyne, in which three persons were named: Dr. Maule, dean of Cloyne; Dr. Howard, dean of Ardagh; and Mr. Gore, dean of Down, who was also chaplain to the House of Commons, and brother to Sir Ralph Gore, Bart. Dean Maule, the senior of the three, was preferred, as communicated to the primate by the Duke of Newcastle, in a letter of the 9th of July. Lord Carteret was backward in reporting the selection, which appears not to have been satisfactory to his Excellency. The bishop-elect was a native of Arklow, and had been altogether educated and beneficed in Ireland: he bore the character of a very worthy and respectable man; and became one of the first promoters of the Protestant charter schools, to which our attention will be required, about six years later, as established for the reception and education of the children of Papists<sup>7</sup>.

His character.

Towards the close of the year 1726, the great age and rapidly increasing infirmities of Archbishop Palliser foreboded an early vacancy in the see of Cashel; when the Archbishop of Dublin, in anticipation of Lord Carteret's resumption of the viceregal office, drew his attention to the subject in the following letter:

Infirmities of Archbishop Palliser.

*" Dublin, December 21, 1726.*

" May it please your Excellency,

" I believe the next packets will bring you an account of Dr. Palliser, archbishop of Cashel's death; for Dr. Molineux assures me, that he cannot live two days. That diocese and province has been in effect without an archbishop for some years, the archbishop, by reason of his age, being incapable of managing the office; and your Excellency will be sensible how necessary it is to have it filled

Letter of Archbishop King to Lord Carteret, Dec. 21, 1726.

<sup>7</sup> SWIFT'S *Works*, xi., p. 335, note.





Lord lieutenant's  
responsibility in  
appointing a suc-  
cessor.

with a man of experience, activity, learning, and piety; and how improper it would be to have a novice or a slug in it. I thought proper to give your Excellency timely warning of the vacancy, that you might use your timely endeavours to have it well filled. I hope to see your Excellency again in the government here, and wish it may be easy to you. Your Excellency will find your interest and advantage in the prudent disposal of this see; for nobody doubts but you know a good man from a bad, a proper and agreeable from an improper. If, therefore, such a person be thrust upon us, 'twill be concluded either that you had not interest enough to prefer a good one, or that you had not kindness enough for the kingdom to engage you to use your power in its service. I am sure if either of these opinions prevail, that will be to your Excellency's disservice. Your Excellency has always indulged me to discover my thoughts freely to you; and I hope my freedom in this, being well-intended, will not be displeasing to you. To convince your Excellency that I have no design, besides serving your Excellency, the Church, and the publick, I do not presume to name or recommend any person to you. I only add my hearty and earnest prayers, that God would direct you in this and every step of your life, and preserve you and all yours in health and happiness; and that I am, with all respect and submission,

" My Lord,

" Your Excellency's most obedient servant,

" W. D.

" His Excellency Lord Carteret."

Bishop Nicholson  
made Archbishop  
of Cashel.

In the following January, the event anticipated in this letter occurred; and the death of Archbishop Palliser, in the eighty-fifth year of his age, caused a vacancy in the metropolitan see of Cashel, which was conferred upon Bishop Nicholson of Derry. He appears to have been not ambitious of the change from any motive personal to himself, but to have accepted the preferment less on his own account than on that of Bishop Downes of Meath, for whom



the see of Derry had some special attraction, and who was translated thither on the recommendation of the lords justices, as well as through the particular favour of Lord Carteret and Bishop Nicholson himself. A very grateful and affectionate letter to the latter from "his most obliged and affectionate brother, friend, and servant, II. Meath<sup>a</sup>," records the translation, which is confirmed<sup>b</sup> by Archbishop Boulter's letters. "If," said the primate, in two letters to the same effect, written on occasion of the vacancy, and proposing a scheme for filling it and others incidental to it, to the Duke of Newcastle and Lord Carteret—"If it be thought proper to break this scheme, by sending some bishop from the bench in England to Cashel, Derry, or Meath, I hope we shall not have one sent for being troublesome or good for nothing there, for such an one will do the English interest a great deal of mischief here; and I hope regard will be had to his being likely or unlikely to agree with me. I remember I have in conversation mentioned two that I should not desire to see here; one for the restlessness of his temper, the other for the great liberties he was pleased to take with my character upon my being made primate<sup>c</sup>."

Bishop Downes  
translated to  
Derry.

But the caution was superfluous: Cashel and Derry were bestowed in the manner already mentioned, and Meath was filled by the translation of Bishop Cobb from Killala, to which see Dr. Howard was promoted from the deanery of Ardagh.

To one, however, of these translated prelates his promotion was little more than nominal, and indeed detrimental to the affairs of his family. The new Archbishop of Cashel, who had been elevated to the

Death of Arch-  
bishop Nichol-  
son;

<sup>a</sup> NICHOLSON, II., p. 616.

<sup>b</sup> BOULTER, I., pp. 8, 9.



metropolitan dignity, on the 28th of January, 1727, but had not yet taken possession of his see, was seized with apoplexy on the 13th of February following, and found dead on the floor in his room at the palace of Londonderry. Archbishop Boulter expressed his great sorrow for the loss of a very valuable and useful, a very learned and worthy man. Of his professional character I find no particular record. His learning seems to have prevailed chiefly in the department of antiquities, in his fondness for which Mr. Harris reports that he was said to have built an apartment near his garden at Derry, for the preservation of the manuscripts and records belonging to his see<sup>10</sup>. Among his numerous publications the principal were the *English*, the *Scotch*, and the *Irish Historical Library*, three several works, indicating most of the authors and records, in print or in manuscript, which might be serviceable to the compilers of a history of either of the three kingdoms. Harris has remarked<sup>11</sup>, that, for want of sufficient acquaintance with the Irish manuscripts and language, he fell into many errors in the last work; notwithstanding which, he adds, that "much thanks are due to him for the extraordinary pains he took to inform himself about the materials which may be had for improving Irish history."

His character,

And publications.

Contest for the archbishoprick.

Projects of the primato.

The appointment to the vacant archbishoprick was much sought after and contested, and various pleas were urged upon the English government, in whose hands the patronage was reserved. Bishop Ellis of Kildare made immediate application to the lords justices, and "desired to be considered as being the oldest bishop upon the bench, except the Arch-

<sup>10</sup> WARE'S *Bishops*, p. 483.

<sup>11</sup> *Ibid.*, p. 296.





bishop of Dublin." "I must do him the justice to say," observes the primate to the Duke of Newcastle, and in much the same terms to Lord Carteret, "he is an hearty Englishman, and I believe a thorough enemy to the Pretender: his only fault is, that he is rather counted a tory here<sup>12</sup>."

Bishop Ellis.

Next to the Bishop of Kildare, the primate recommended Bishop Godwin of Kilmore, an Englishman, and one whom he describes as "the best beloved by his Majesty's friends of any that have been mentioned from England, as standing here in competition for the see of Cashel, as well as much senior to others, which used to be a consideration of weight in England; and the English here think it of great consequence that it should be given to an Englishman<sup>13</sup>."

Bishop Godwin.

Another project of the primate's was, as being for his Majesty's service, "to fill Cashel from the bench in England, or to send one from England to the bishoprick vacant by any translations made here." "If the first is done," he adds, "I hope nobody will be sent hither from the bench in England for being restless or good for nothing there, or who is not likely to agree with me, since this will certainly weaken the English interest here. If the latter method be taken, I hope a divine of some character will be sent hither." This recommendation was founded upon a computation, made by the primate and the Lord Chancellor Wyndham, "that if some person were not brought over from England to the bench, there would be thirteen Irish to nine English bishops out of twenty-two; which," says he, "we think will be a dangerous situation<sup>14</sup>." If an

An Englishman recommended.

<sup>12</sup> BOULTER'S *Letters*, i., p. 110.

<sup>13</sup> *Ibid.*, p. 122.

<sup>14</sup> *Ibid.*, p. 113.



Englishman were sent over to Cashel or Kildare, he thinks that "if it were one that would be a proper person to succeed to Dublin upon a vacancy, it would be the less invidious, but in that view it ought to be one from the bench in England." He acquaints Lord Carteret also, that "the oldest friend he has on the bench in England is Dr. Smalbroke, bishop of St. David's, and that he should be very glad to see him here:" also he "should be satisfied if the Bishop of Gloucester or Bangor were sent hither either on this occasion, or to Dublin when it falls: but I have formerly mentioned two on the bench to your Lordship, whom I should be sorry to see here." The editor of the primate's letters notices, that the Bishop of Bristol was certainly one of the two.

Bishop Bolton.

In opposition to these recommendations of an Englishman, powerful influence was used for the translation of Bishop Bolton from Elphin to Cashel. He was a native of Ireland, a high tory, and a friend of Dean Swift's: a man withal of great learning, and vast abilities. He was at first mentioned as a competitor for the archbishoprick in the common letter of the lords justices, but his pretensions found their principal support in the friendship of Mr. Conolly, and his cause was subsequently espoused by Lord Carteret. His appointment, however, was earnestly resisted by the primate for such reasons as these: that "it would be too dangerous a step to trust him in that post;" that "he was an enterprising man, and would soon set himself, if he had that station, at the head of the Irish interest;" that "he should be kept longer in a state of probation;" that "he was much a junior, and as dangerous an Irishman as any on the bench;" that "his great friend



was Mr. Conolly, and that most of those who solicited here for him were set on by him;" that "all the English here thought it would be a dangerous step to make the Bishop of Elphin archbishop."

Meanwhile the Archbishop of Dublin again ventured to appeal to the lord lieutenant, in a letter of March 18, on the second vacancy of Cashel:

Archbishop  
King's appeal.

"Your Excellency's disposal of the late preferments has, as there is reason, been very acceptable; and it is hoped that your Excellency, having gained this step, will be able to proceed in the same track, especially since the person you recommended to the archbishoprick of Cashel never was installed, or had any emolument from it; and, consequently, your Excellency had not the benefit of his Majesty's favourable condescension to your recommendation.

"I doubt not but there are many in England desirous of our preferments, which, by our zeal for the Church, and our good laws, are become considerable; whereas, I do not find that the bishopricks in England, by the indolence and covetousness of the possessors, are much better, if anything at all, than they were at the Reformation. Methinks, therefore, it seems a little hard, that, because we have been honest and industrious for the common good, we should be excluded from the improvements we have made, and those given to such as have made none. 'Sic vos non vobis, &c.'

Irish bishopricks  
an object of  
English competi-  
tion.

"It is confidently reported here, that ten English bishops were striving for this void archbishoprick; if this be so, I conclude, when it pleaseth God to remove me, twenty will contend for mine; but I am no ways inclined to throw a bone of contention amongst my brethren, and, therefore, am resolved to take all possible care of my health, and do all that I can to prolong my life, so long as God and nature will allow me."

His own views, at the same time, continued to be urged in several letters by the primate on the Duke of Newcastle, Lord Carteret, the Archbishop



of Canterbury, and the Bishop of London, to whom, after a lapse of more than two months from the vacancy, when the appointment had not yet been determined he again wrote as follows<sup>15</sup>:

Primate's letter  
to Bishop of  
London, April 25,  
1727.

"To the Bishop of London.

"My Lord,

*Dublin, April 25, 1727.*

"As I have heard nothing from your Lordship since mine of the 1st instant, and as we have not yet had any orders about the archbishoprick of Cashel, I cannot help writing a line or two more on that subject, though it may possibly come too late.

"It is reported here, that our speaker has wrote, that the House of Commons will be very much disoblged if the Bishop of Elphin has not Cashel. I am, on the contrary, assured, that among the whigs of that House, setting aside the speaker's creatures and dependents, there is hardly one who will not be better pleased to have the Bishop of Kilmore made archbishop, than the Bishop of Elphin.

"I must, likewise, inform you, that I have discoursed with every Englishman of consequence in this town, whether clergy or laity, and can assure you, that there is not one who is not of opinion, that the giving the archbishoprick to Bishop Bolton will be a very great blow to the English interest in this kingdom. I would beg of your Lordship, if the affair be not over, to represent this to the ministry.

"I shall, likewise, write a letter to the Duke of Newcastle, to desire the ministry to consider who is the proper person to recommend to bishopricks here, an Irish speaker or an English primate. I shall trouble your Grace no further at present, and am,

"My Lord, &c."

Still on the 20th of May the question remained undecided, and on that day the primate again pressed his recommendation on the Duke of Newcastle in the following letter<sup>16</sup>:

<sup>15</sup> BOULTON'S *Letters*, i., p. 126.

<sup>16</sup> *Ibid.*, p. 132.





" My Lord,

" I have so long forborn troubling your Grace about the archbishoprick of Cashel, in expectation of our speedily receiving his Majesty's commands about it; but, as no orders are yet come, and the reports we have here about what is intended are various, and as his Majesty's speedy going abroad must occasion some determination in that affair very soon, your Grace will excuse my giving you this trouble, to renew my recommendations of Dr. Godwin, bishop of Kilmore, to the archbishoprick of Cashel, and of Dr. Hort, bishop of Ferns, to the bishopricks of Kilmore and Ardagh.

Letter to Duke of  
Newcastle, May  
20, 1727.

" The present Bishop of Kilmore has been some years longer on the bench than any that have been talked of for the archbishoprick, and is, I may safely say, the best beloved, by his Majesty's friends here, of any English bishop; the Bishop of Ferns is senior to the Bishop of Elphin.

" If it be designed I should have that weight with the bishops, as to dispose them to unite in his Majesty's service here, I think my recommendation ought to be regarded on this occasion; and I can assure your Grace it is not any particular friendship to the Bishop of Kilmore, but a regard to his worth, and to the most likely method of keeping up a good understanding among his Majesty's friends on the bench, that makes me so hearty in recommending him. I hope I may depend on your Grace's friendship to support me in this affair, and shall always remain, &c."

The perseverance of the lord lieutenant, in insisting on the advancement of Bishop Bolton to the archbishoprick of Cashel, co-operated with the pressure of business, of much greater consequence to the publick, in retarding the Duke of Newcastle's answer to the primate's last letter: but on the 6th of June the primate intimates, that "by his Majesty's letters received yesterday, he finds he was not forgot; and most humbly thanks the duke for supporting his recommendations." Accordingly, Bishop Godwin

Disposal of pre-  
ferments.



was translated from Kilmore and Ardagh to Cashel, and Bishop Hort to Kilmore and Ardagh from Ferns and Leighlin; which bishoprick was conferred on Dr. John Hoadly, who had been chaplain to Bishop Burnet, and was Archdeacon of Salisbury, brother of Dr. Benjamin Hoadly, at that time Bishop of Salisbury, and subsequently of Winchester. This promotion was satisfactory to Archbishop Boulter, on account of his personal friendship with the two brothers, and, as being agreeable to his recommendation on the vacancy of the archbishoprick, that after some translations the last bishoprick should be filled up from England.

Hoadly, bishop  
of Ferns and  
Leighlin.

To the Archbishop of Dublin they were less satisfactory; for in a letter of June 22, he observes to the Archbishop of Canterbury: "We have nothing to trust to in effect, but the prudence and diligence of the bishops and clergy to press and make the best advantage of a good cause. And if we consider the preferments that have been of late, many are of opinion that much is not to be expected from them."

These appointments, however, were not completed till the ensuing reign. For soon after the grant of the several sees by letters of King George I., his Majesty died suddenly and unexpectedly at Hanover, on the 11th of June, and the patents were afterwards procured on the 3rd of July, the 27th of July, and the 4th of August respectively, soon after the accession of King George II.

Meanwhile, on the determination of translating the Bishop of Kilmore and Ardagh to the archbishoprick of Cashel being known, it appeared to the Archbishop of Dublin a favourable occasion for disuniting those two bishopricks, and thus giving

Project con-  
cerning Kilmore  
and Ardagh.



additional efficacy both to the Church and to the Government: and he accordingly recommended the measure to the adoption of the lord lieutenant in a letter of June the 6th, 1727:

“I understand,” he said to Lord Carteret, “that the bishopricks of Kilmore and Ardagh are void. Those bishopricks are large and well inhabited, and, if divided, (as they were by King William, of glorious memory, and by the Earl of Stafford, when chief governor of Ireland,) will each of them be worth about 1,000*l*. Your Excellency, by dividing them now, will do a great service to the Church, and strengthen his Majesty’s interest, both in the kingdom and parliament. I hope your Excellency will not take it amiss, that I give you this hint, for I am sure it will make you more grateful to both laity and clergy. If I obtain no more by it, yet it pleases me, inasmuch as it gives me the opportunity to do myself the honour of assuring your Excellency, that I am, with the greatest respect,

“My Lord,

“Your Excellency’s most obedient servant,

“His Excellency Lord Carteret,  
lord lieutenant of Ireland.”

W. D.

It was whilst this negotiation was in progress, that a collision occurred between two eminent dignitaries of the Church, whose high stations and celebrated characters require that it should not be passed over without notice. There was occasion, not long since, to speak of an ecclesiastical difference between the Dean of St. Patrick’s, in his capacity of a parochial incumbent, and his diocesan, the Bishop of Meath. We have now to observe the same dignitary, in his decanal capacity, opposed to the Archbishop of Dublin.

*Dispute between  
Archbishop King  
and Dean Swift.*

At the archbishop’s visitation of the dean and chapter, which occurred in the spring of this year, during the dean’s absence in England, an exercise of





archiepiscopal power was attempted by the diocesan, and resisted and resented by the dean, to whom an account of the occurrence was forthwith transmitted. Whatever sentiments of respect, or feelings of kindly regard, may have been revived in him, after a season of estrangement, appear to have been again obliterated by this occurrence: and the result was the following letter, addressed to the Archbishop, on the 18th of May, 1727<sup>17</sup>:

The dean's letter  
to Archbishop  
King, May 18,  
1727.

“ My Lord,

“ I understand, by some letters just come to my hands, that, at your Grace's visitation of the dean and chapter of St. Patrick's, a proxy was insisted on from the dean, the visitation adjourned, and a rule entered, that a proxy be exhibited within a month. If your Grace can find, in any of your old records, or of ours, that a proxy was ever demanded for a dean of St. Patrick's, you will have some reason to insist upon it; but, as it is a thing wholly new and unheard of, let the consequences be what they will, I shall never comply with it. I take my chapter to be my proxy, if I want any; it is only through them that you visit me, and my sub-dean is to answer for me. I am neither civilian nor canonist; your Grace may probably be both, with the addition of a dexterous deputy. My proceeding shall be only upon one maxim; never to yield to an oppression, to justify which no precedent can be produced.

His proxy  
demanded.

The dean's causes  
of complaint.

“ I see very well how personal all this proceeding is, and how, from the very moment of the queen's death, your Grace has thought fit to take every opportunity of giving me all sorts of uncasiness, without ever giving me, in my whole life, one single mark of your favour, beyond common civilities. And, if it were not below a man of spirit to make complaints, I could date them from six-and-twenty years past.

His claims on the  
archbishop's  
regard.

“ This has something in it the more extraordinary, because, during some years, when I was thought to have

<sup>17</sup> SWIFT'S *Works*, xi., p. 400.



credit with those in power, I employed it to the utmost of your service, with great success, where it could be most useful against many violent enemies you then had, however unjustly, by which I got more ill-will, than by any other action of my life, I mean from friends.

“ My Lord, I have lived, and, by the grace of God, will die, an enemy to servitude and slavery of all kinds ; and, I believe, at the same time, that persons of such a disposition will be the most ready to pay obedience wherever it is due. Your Grace has often said, ‘ You would never infringe any of our liberties.’ I will call back nothing of what is past ; I will forget, if I can, that you mentioned to me a licence to be absent. Neither my age, health, humour, or fortune, qualify me for little wrangles ; but I will hold to the practice delivered down by my predecessors. I thought and have been told, that I deserved better from that Church and that kingdom ; I am sure I do from your Grace. And, I believe, people, on this side, will assert, that all my merits are not very old. It is a little hard, that the occasion of my journey hither, being partly for the advantage of that kingdom, partly on account of my health, partly on business of importance to me, and partly to see my friends, I cannot enjoy the quiet of a few months, without your Grace interposing to disturb it. But, I thank God, the civilities of those in power here, who allow themselves to be my professed adversaries, make some atonement for the unkindness of others, who have so many reasons to be my friends. I have not long to live, and, therefore, if conscience were quite out of the case for me to do a base thing, I will set no unworthy examples for my successors to follow ; and, therefore, repeating it again, that I shall not concern myself upon the proceeding of your Lordship, I am, &c.”

With reference to this affair, on the 24th of June, the dean thus expresses, to Dr. Sheridan, his determination to maintain, at any cost, what he esteems the rights of his station<sup>18</sup> : “ If the archbishop goes on to proceed to *sub pena contemptus*, I would

His determination to maintain his rights.

<sup>18</sup> SWIFT'S *Works*, xi., p. 408.



have an appeal at proper time, which, I suppose, must be to delegates, or the crown, I know not which. However, I will spend 100*l.* or 200*l.*, rather than be enslaved, or betray a right which I do not value threepence, but my successors may."

Archbishop's  
forbearance.

The archbishop, however, does not appear to have taken any further steps, possibly from a conviction of error, or it may be from an unwillingness to give a fresh stimulus to a morbid irritability of temper, which may, in some degree, apologise for the tone of the foregoing letter, which seems little suited to the relative ecclesiastical positions of the two parties, even on the supposition, that the dean's judgment of the question in dispute was well founded.

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## CHAPTER IV.

## CHURCH OF IRELAND IN THE REIGN OF

KING GEORGE II.	1727—1760.
HUGH BOULTER, ARCHBISHOP OF ARMAGH	
AND PRIMATE	1742.
JOHN HOADLY	1742—1747.
GEORGE STONE	1747.

## SECTION I.

*King's Accession. Hopes entertained from it. Universal satisfaction attending it. Division of Kilmore and Ardagh recommended by Archbishop King. State of the Papists. Primate's communications with English Government. Condition of Popish Priests. Address to the King from Dublin College. Provost Baldwin. Parliament assembled, Nov. 28, 1727. Want of Churches. Acts for better maintenance of Curates; for Chapels of Ease; for enabling Clergy to reside; for Recovery of Tithes; for securing Rights of Advertison; for enabling Ecclesiastical Persons to part with Advertisons; for Division of Parishes; for removing Sites of Churches; for regulating Admission of Barristers, &c. Papists not intitled to Vote at Elections. Privileges of Parliament. Importance of these Acts. State of Popery and Papists. Encouragement given to Papists.*

IMMEDIATELY on the arrival of the intelligence of the late king's death, proclamation was by order of the council made of his successor. "The ceremony was performed with great solemnity," relates Archbishop King, in a letter of June 20th to Edward Southwell, Esq.: "mighty crowds of people, and all signs of satisfaction. Surely," he adds, "his Majesty has not more obedient people or more zealous

King's accession.





Hones entered  
tained from it

for his interest, than the Protestants of Ireland, though they do not think that they had a proportional share in his late Majesty's favours: and, to deal ingenuously with you, they hope better from the present. The taste they had from his government, when intrusted by his father, left a mighty impression on their minds; and if he proceed in the methods he then took, he will be the most admired and loved prince that sat on the throne since Queen Elizabeth."

Universal satisfaction attending  
it.

And in a letter of Sept. 5th to Lady Carteret, he thus impressively signified the universal satisfaction by a comparison with the accession of former sovereigns, of whom the archbishop's advanced age enabled him to cite no less than seven: "His late Majesty's death was a surprise to everybody. But we are over comforted by his Majesty's accession to the throne of his father. I remember the coronation of five kings and two queens, none of which came to the royal seat with that universal satisfaction, tranquillity, and pleasure, that has accompanied his Majesty's accession. I pray God he may continue long and long in his kingdom, and reign in the hearts of his people, as I am sure he doth at present."

Division of Kilmore and Ardagh recommended by Archbishop King.

It has already been noticed that the archbishop was desirous of taking advantage of the vacancy of the sees of Kilmore and Ardagh for dividing them. And he seized the earliest moment for again putting forward and pressing the division. "I understand," he continued to Mr. Southwell, "that the patents are not yet past the seals for Cashel, and Kilmore and Ardagh: so that new letters must be procured for them. If it might please his Majesty to divide the latter, as they formerly were, it

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would, in my opinion, be for the good of the Church, gratify the kingdom, and be for his Majesty's interest. They would be each about 1000*l.* per annum, and are capable of being raised at half value. I have nothing to ask, nor any other part to act but that of using all my endeavours to promote his Majesty's service, which, with the help of God, I will do to the utmost of my power."

And in a letter of the 22nd to the lord lieutenant he revived the subject, which he had previously urged on his Excellency's consideration:

"I find the patents for the bishopricks are not yet passed; and I cannot refrain putting your Excellency in mind of what I wished before, of dividing the bishopricks of Kilmore and Ardagh. There must be, I conceive, new letters for them; and, if his Majesty could be prevailed on to divide them, it would be a grateful beginning of his Majesty's reign to the Church and people of Ireland: the bishopricks are large, and reach almost quite across Ireland, from Sligo in the west, to near Dundalk in the east.

"The Papists have more bishops in Ireland than the Protestants have, and twice (at least) as many priests; their priories and nunneries are publick; it is in vain to pass laws against them, for the justices of the peace are no ways inclined to put such laws in execution; and, to help the matter, there is a notion prevails universally that the government is so engaged with the neighbouring Popish powers by treaties and confederacies, that they are obliged to connive at the practices of their Popish subjects. The consequence of this is, that we have little else to depend on for the support of religion, but the diligence of the bishops and clergy; and some, who reflect on the late run of preferments, do not expect much assistance from the zeal or ability of such as are preferred. I do not offer this as mine own opinion, for I do mine endeavour to disabuse those opinionators; but I find the general sense of Protestants is against me."

State of the  
Papists.

Supported by  
foreign Popish  
powers.



The archbishop's advice concerning the sees of Kilmore and Ardagh was not followed; and the appointments previously settled, were completed.

Effect of king's  
accession on the  
Church.

The accession of King George II. to the throne seems to have had no immediate effect on the Church of Ireland, the affairs of which continued to be administered under the superintendence and advice of the lord primate, the vice-regal authority being still lodged in the hands of Lord Carteret.

Primate Boulter's  
communications  
with English  
government.

At the period of the late king's sudden and unexpected death, Archbishop Boulter was engaged in the triennial visitation of his province, which he had not half finished, and was disposed to proceed with, since the new king would be proclaimed, and all the usual orders given, before he could possibly reach Dublin. By the importunity, however, of his friends, especially of the other lords justices, Lord Chancellor Wyndham and Mr. Conolly, who were uneasy at his absence, he returned to Dublin, whence he immediately wrote to the principal ecclesiastical and civil authorities in England, with intelligence of the prevailing quiet in Ireland, and the universal satisfaction given by his Majesty's declaration in council. To the lord lieutenant, in one of these letters, he observed, he could not but suggest, though he was under no fear of the experiment being made, that anything which looked like bringing the tories into power here, must cause the utmost uneasiness in this kingdom, by raising the spirits of the Papists of this country, and exasperating the whigs, who, your Lordship knows, are vastly superior among the gentlemen of estates here<sup>1</sup>: which, the editor of the

Letter to the  
lord lieutenant.

<sup>1</sup> BOULTER'S *Letters*, i., p. 139.





archbishop's letters observes, was no bad admonition to Lord Carteret, who appeared to have been much inclined to favour the tories.

To the Archbishop of Canterbury he wrote as follows<sup>2</sup>:

And to the Archbishop of Canterbury.

"Your Grace knows I have nothing to lose; but I may be made more or less capable of serving his Majesty, of doing good in the Church, and of supporting the English interest, which labours under great disadvantages in this country, according as I have more or less countenance from England. I have in particular done my endeavours here to serve his late Majesty with the greatest faithfulness, and shall serve our present Sovereign with the same fidelity: but the services I can do will be much lessened, if I am not supported in my station: and as I am satisfied your Grace will come in for a great share of power under the king, I must beg the favour of you to give me your support here upon proper occasions."

In his letter to the Bishop of London, incidental mention is made of a subject, which shows the degrading state of religious ignorance, which still continued to characterize the Popish clergy:

And to the Bishop of London.

"The priest your Lordship mentions has been several times with me, and I do not find any of my brethren object to his sincerity; but most of the priests here are so ignorant, and there is so much hazard in trusting them in our Church, that it is very hard to put them in any way here of getting their bread. If O'Hara could be put into some little business in the West Indies, I believe it would be better for him; but I have not yet talked with him, whether he is willing to go thither, nor shall I till I know whether your Lordship would be willing to send him<sup>3</sup>."

Condition of Popish priests.

The accession of the king, who had been chancellor of Dublin College, caused an address to be

Address to the the King from Dublin College.

<sup>2</sup> BOULTER'S *Letters*, i., p. 141.

<sup>3</sup> *Ibid.*, p. 144.



presented to his Majesty from that body, for the purposes of congratulation and of knowing his pleasure concerning the chancellorship. The provost, Dr. Baldwin, was the bearer of the address. It appears that there had lately been an election of a fellow in the College, and a quarrel had ensued, in which he had been very much misrepresented and abused, and threatened with a petition being preferred to the king, in order to the reducing of the power which was conferred by the statutes on the provost. In consequence of this, Archbishop Boulter gave Dr. Baldwin a letter of introduction to the Archbishop of Canterbury, requesting his Grace's protection, as there might be occasion, and recommending him as "a very worthy gentleman, a man of learning, and extremely well-affected to his Majesty and his family, and one who showed himself to be so in the latter end of the queen's time, when he was vice-provost." "The power he has," observes the primate, "is indeed beyond anything any head of a college has in Oxford, but is all little enough to keep the college here from being a seminary of Jacobitism, through the strength of a faction in the college against him". The consequence was, the Archbishop of Canterbury's kind reception of Dr. Baldwin, and promise to support him if there was occasion<sup>1</sup>. What authority the primate had for his intimation of the jacobitical tendency of the society he did not state; but the editor of his letters, jealous of the character of the fellows of the University of Dublin for loyalty, as well as for charity, piety, religion, and learning, as great as any other college in Europe, since the reign of Queen Elizabeth, attributes the charge to a great mistake in the primate,

Dr. Baldwin provost of the College;

His character

Primate's supposed error about the University.



or to his having been grossly imposed upon by ignorance and malice.

The parliament being dissolved by the king's death, another was assembled, and began the 28th of November, 1727, before Lord Carteret, the lord lieutenant.

Parliament assembled, Nov. 28, 1727.

The want of churches and resident ministers was painfully felt; and in consequence of there not being a sufficient supply to meet the exigencies of the country, many of the people who were descended from members of the Church of Ireland, as well as others who had professed themselves to be such, had fallen off, and connected themselves with the Papists or Presbyterians. To correct this evil, if possible, and to give greater scope and efficacy to the Church's ministrations, several bills were introduced into this parliament, under the auspices of Archbishop Boulter, who was diligent in providing for their enactment by means of those in authority in England, so that, when submitted for the sanction of the English council, they might not fail there of success. Apprehensions at the same time were entertained of their failure in the Irish House of Commons, on account of a great jealousy which prevailed there of increasing the wealth of the Church.

Want of churches.

Bills for improving the Church's means of ministration.

The chief support in England on which the primate depended, was that of the Archbishop of Canterbury and the Bishop of London, to each of whom he communicated the proposed enactments, together with a statement of the reasons for them, and the views which were entertained in Ireland of the benefits likely to result to religion in that country. For the reader's satisfaction, our best course will probably be to particularise the several acts, and to

Primate's views of proposed enactments.



annex, from Archbishop Boulter's correspondence with the English Prelates, extracts in explanation of his intentions and of the provisions of the acts.

Act for better  
maintenance of  
curates.

1 Geo. II., c. 22.

The two acts to which attention is first to be directed are chapter 22, "for explaining and amending an act, intituled an act for the better maintenance of curates within the Church of Ireland;" and chapter 15, "for rendering more effectual an act, intituled an act for the better enabling of the clergy having cure of souls to reside upon their respective benefices, and for the encouragement of Protestant schools within this kingdom of Ireland." In exposition of the views which prompted these acts, the primate expresses himself thus:

Insufficiency of  
ministers.

"There are probably in this kingdom five Papists, at least, to one Protestant. We have incumbents and curates to the number of about 800, whilst there are near 3000 Popish priests of all sorts here. A great part of our clergy have no parsonage-houses, nor glebes to build them on. We have many parishes eight and ten, twelve and fourteen miles long, with, it may be, only one church in them, and that often at one end of the parish. We have few market-towns that supply convenient food for the neighbourhood, nor farmers that can supply the common necessities of life, which may be had at most farmers' in England; so that all agree no clergyman in the country can live without a moderate glebe in his hands; and as there can be no hopes of getting ground of the Papists without more churches and chapels, and more resident clergymen, we have been framing two bills, one for explaining and amending an act for the better maintenance of curates in the Church of Ireland, 6<sup>o</sup> *Georgii*.

Former act of  
George I.  
amended.

"By that act, a bishop was enabled to cause one or two chapels of ease to be erected in any parish where a number of Protestants lived six miles from the church, and that was understood to mean six country miles, which are, at least,





nine measured miles, and in many places twelve. We have reduced that distance to five measured miles, the incumbents' and patrons' consent we have omitted, as what, we fear, will render the bill useless. The consents we have made necessary are such Protestant inhabitants as may want a chapel exclusive of those of the mother church, or on the other side of it, as they must contribute towards building it. At the instance of the clergy, we have, likewise, excluded such as live within two miles of a neighbouring church. The bishop has the same power of appointing a salary for these new curates as that act allowed.

" We have, likewise, there provided for the building of chapels of ease in cities and towns corporate.

Provision for  
chapels of ease.

" The other is an act to explain an act for the better enabling of the clergy, having the cure of souls, to reside on their respective benefices, &c., 8 George, c. 12. There is, by the old act, a power of giving land, under forty acres, for a glebe, at half the improved rent, or more; but, as most of the estates here are under settlements, it has little effect; and there are now three or four gentlemen that would grant fifteen or twenty acres, if they were at liberty. This act, therefore, is to empower those that are under settlements, to give a glebe at the full improved rent, to be settled by a jury, on condition of building and improving.

Act for enabling  
clergy to reside.

" Beside the benefit of distress for arrears of rent, the bishop is empowered to sequester the whole living upon complaint, to pay such arrears. And that the successor may not have an unreasonable arrear come upon him, the bishop is obliged to inquire, at every annual visitation which we hold here, whether the rent is paid, and to sequester and see it paid. The same power of giving a glebe is extended to perpetual curacies in livings appropriate or inappropriate.

Power of granting  
glebes.

" Having endeavoured to provide glebes, we oblige all future incumbents having convenient glebes to build. All are allowed three-fourths of what they lay out; but we see nothing but force will make them build.

Incumbent  
required to build.

" As there are several schools, of whose endowments I am trustee, that have, some no house, others inconvenient little ones, without land near them, the same encouragement is given to them to build as to the clergy, and they

Encouragement  
for school-houses.



are empowered to exchange some land for a convenient demesne, under proper inspection."

Act for recovery  
of tythes.  
1 George II., c. 12.

An act "for the more 'easy recovery of tythes and other ecclesiastical dues of small value," was another of the statutes passed in this parliament of the first year of King George II., chapter 12, which the primate thus explains<sup>7</sup>:

Its provisions,

"We had the English act before us, but have altered some things to please the Commons, who have twice thrown out a bill of the same nature; *oblations* and *obventions* are omitted to please them. We have, likewise, excluded clergymen from being the justices before whom such causes may be tried, that they might not play the game into one another's hands; for, in many places here, one-fourth or fifth of the resident justices are clergymen, for want of resident gentlemen.

And necessity.

"The bill is exceedingly necessary here, since the recovery of little dues costs more than they are worth, and the justices will not help. People stand contempt and excommunication, and the taking up costs, too much, and, beside, most of them must be absolutely ruined, if taken up."

Act for securing  
rights of advow-  
son. 1 George II.,  
c. 23.

Another act was the revival of one, of which an account has been already given in the reign of King George I., but which was then enacted for a limited period. This was chapter 23 of the present parliament, and was intituled, "An act for the better securing the rights of advowson and presentation to ecclesiastical benefices." The primate describes it as one<sup>8</sup> "which has been in force seven years already, by which the incumbent, that has been a wrong clerk, is accountable for the profits received after such allowances made for serving the cure. The laity in both houses are very eager for it, and the English bishops are for it: there having been

<sup>7</sup> BOULTER'S *Letters*, i., p. 171.

<sup>8</sup> *Ibid.*



formerly very extraordinary things done here by bishops in putting clerks in possession that scarce had the shadow of a title."

Another act of this parliament, being chapter 18, was to "empower archbishops, bishops, and other ecclesiastical persons to part with the advowson of benefices under 30*l.* per annum, or more:"

Act empowering  
ecclesiastical  
persons to part  
with advowsons.  
1 George II., c. 8.

"My brethren, the bishops," observes Archbishop Boulter<sup>9</sup>, "consented to this bill before it was offered. And that your Grace may the better understand the expediency of this bill, it will be proper to inform you, that, in many parts of this kingdom, by means of impropriations, there are vicarages or curacies worth but 5*l.*, 10*l.*, &c., per annum; that, in several places, the bishops let the same person enjoy three or four, on to seven or eight, of these, which possibly, all together, make but 60*l.*, 80*l.* or 100*l.* per annum, or little more; and there is, it may be, but one or two churches, on all the denominations, which is the name we give these parishes; that the patronage of the greatest part of these is either in the crown or in the bishops; that there might be difficulties raised as to the crown parting with its rights, but we think there can be no objection to suffer bishops to part with their right for the good of the Church, and procuring additional clergymen; and we have the more reason to try what effect this temptation of the sole patronage to a lay-benefactor may have, since the act of King Charles I., by which any one, who restored tythes to the Church, was to have a turn with the old patron, in proportion to the value of the tythes given, in respect of the old income of the Church, has had very little effect. We have, in the same bill, encouraged people to build and endow chapels of ease, by giving them and their heirs the nomination of such chapels.

Its expediency.

"Your Grace will see, that, in this act, we had before us the act passed in England, 1 George I.; only we have no fund to help such benefactors, as there is in England.

Modified in an  
English act.

<sup>9</sup> BOULTER'S *Letters*, i., p. 173.





And, as there are trustees of the first-fruits here for buying glebes or tythes for small livings, we have in this act made them the repositories of the authentick value of small livings, and of all augmentations in virtue of this act, that there may be some to see that the grants are such as they ought to be for value and validity.

“ In this kingdom, the clergy paid the twentieth, not the tenth, to the crown, as in England, and first-fruits; but the twentieths were given off by Queen Anne, and the first-fruits are the only fund the trustees have, which *communibus annis*, rises no higher than from 300*l.* to 400*l.* per annum, deducting charges, without a power to receive any benefactions. I hope it may please God in time to dispose the parliament to permit these trustees to receive benefactions for so good purposes, since what we are now doing in our church bills seems to be very well liked; though, when I first came hither, the laity would not have heard with patience the least proposal of what we are now attempting.

“ The clause in this bill, by which the patron of a chapel of ease may nominate, if the chapel be not actually filled then, though the nomination be then lapsed to the bishop or crown, is taken from the English bill. There was, this day, added to the said bill a clause to empower bishops, &c., to encourage their tenants by a proper lease to inclose and preserve copse-wood, which will be of service to all parties.”

Act for division  
of parishes.  
1 George II., c. 19.

There is one other act in this important session, namely, chapter 19, being an amendment of some former statutes, which demands notice in connection with the history of the Church, and which is thus introduced by Archbishop Boulter to the notice of Archbishop Wake and Bishop Gibson<sup>10</sup>:

“ As many of the parishes here are very large and intermixed with other parishes, and others of too little income to subsist by themselves, and little enough for extent to be united to some other parish or part of a parish, there was an act passed in the 14th and 15th of King Charles II., by

<sup>10</sup> BOULTER's *Letters*, i., p. 175.



which parishes might be divided or united for conveniency's sake, with proper consents, and the approbation of the chief governour and the council. As that act was expired, a new act was passed in the 2nd of George I., for the real union and division of parishes, in which was a proviso, that no union, made in virtue of the former act of King Charles II., should be capable of being dissolved, nor any part of such union be united to any other parish, unless the parish-church of such united parish does lye three country miles from some part of such parish.

"Now, as three country miles are often five or six measured miles, and as several of those unions were made without regard to the conveniency of the people, but purely to make a rich benefice, as we are now endeavouring to make it possible to have the worship of God celebrated in all parts of this kingdom, we find it necessary to repeal this clause, and to lay such parishes open to a division, as well as other old parishes.

Motives to the enactment.

"There is another clause added to that bill, which relates to the removing of the site of churches. By the act of 2nd George I., for the real union and division of parishes, it is enacted, that the site of an inconvenient church may be changed for one more convenient, with the consent of the patron, &c.

Clause for removing sites of churches.

"Now, with us, many churches stand at the end of a long parish, or on the wrong side of a bog or river, in respect of the greatest part of the parishioners, or, at least, Protestants; so that it would be very convenient to change such a situation of the church. But, where the king is patron, as his consent is to be had, the expense of having a letter from England, to give his Majesty's consent under the broad seal here, to such a change, and passing a patent for it, is so great, as to discourage these removals; and I can assure your Grace, 10*l*. is harder to be raised here upon a country parish, than 100*l*. is in England, upon a parish of the same extent, and our gentry part with money on such occasions as unwillingly as the peasantry.

"It is, therefore, provided in the same bill, that the chief governour, &c., may consent for the king, where the king is patron; and as the king's patronage cannot be hurt

Chief governour may consent for the king.



by such a change of the site of a church, but the parish will probably prove of better value; and as the taking off of this expense may occasion the building several more convenient churches, we hope the bill will be returned to us. And I can assure your Grace there are instances, in two or three acts already, where the chief governour, &c., is empowered to consent for the king."

Act for regulating  
admission of barristers, &c.  
1 George II., c. 20.

To the foregoing statutes may be added, as a measure of protection for the Church, chapter 20, of which the following account is given by the primate<sup>11</sup>:

"There is another bill gone over, to regulate the admission of barristers, attornies, six-clerks, solicitors, sub-sheriffs, deputy officers, &c., which is of the last consequence to this kingdom.

Practitioners of  
the law mostly  
new converts.

"The practice of the law, from the top to the bottom, is at present mostly in the hands of new converts, who give no farther security on this account, than producing a certificate of their having received the sacrament in the Church of England or Ireland, which several of them, who were Papists at London, obtain on the road hither, and demand to be admitted barrister in virtue of it at their arrival: and several of them have Popish wives, and mass said in their houses, and breed up their children Papists. Things are at present so bad with us, that if about six should be removed from the bar to the bench here, there will not be a barrister of note left that is not a convert.

Evil resulting  
therefrom cor-  
rected.

"To put some stop to this evil, this bill endeavours to obtain some farther security of the sincerity of these converts: 1st. By obliging all that come to the bar hereafter, or practise as attornies or solicitors, &c., or act as sub-sheriffs, sheriffs' clerks, or deputy officers in the courts, to make a declaration against Popery, and take the oath of abjuration before they are admitted, or practise; 2nd. That every convert shall have been so five years before his admission, or so practising or acting; 3rd. That he shall breed up all his children under fourteen, as well those born before his conversion as those after, in the Protestant religion; and 4th. That whoever fails in any of these points shall incur the penalties and dis-

<sup>11</sup> BOULTER'S *Letters*, i., 182.



abilities to which those relapsing from the Protestant religion to Popery are liable.

“Everybody here is sensible of the terrible effects of this growing evil, and both Lords and Commons are most eagerly desirous of this bill.

“We have likewise, by this bill, inflicted the same penalties on every convert or Protestant who shall breed up any child a Papist. But if the latter part be thought too severe, or have too strong a party against it, I hope, however, that what relates to lawyers, attornies, solicitors, sub-sheriffs, &c., will be granted us, or the Protestant interest must suffer extremely here.

Provision as to children of converts or Protestants.

“I should flatter myself, that as in this bill we have not meddled with the Papists, but only with persons professing themselves Protestants, the foreign ministers cannot, with any reason or decency, make any application to his Majesty against this bill.”

With respect to the above-mentioned clause, on which the primate expresses some misgiving, no objection was taken, at least no effectual opposition was made to it, for it stands as part of the act. Nor does it appear that any opposition was offered to a clause in chapter 9, being “an act for further regulating the election of members of parliament,” whereby it was enacted, “that no Papist should be entitled to vote at the election of any member of parliament, or of any magistrate for any city or other town-corporate.” Of the introduction of this clause into the act the history is not clearly ascertained: probably it was occasioned by opposition at that period shown by Popish electors to the Protestant interest; but in any case it was a salutary caution against the dangers which were at that time apprehended, and which were in the event realised by the restoration of the political power, of which the Papists were deprived by this enactment.

Papists not entitled to vote at elections.





Purpose of holding a convocation not accomplished.

During this session of parliament, we learn from a letter of Archbishop Boulter to the Archbishop of Canterbury, dated January 13, 1728, that the holding of a convocation had been under consideration. According, however, to the report of the lord lieutenant, the ministry were not desirous that one should sit; nor did the primate desire it, "except they had some useful business to do, and that he was thoroughly certain they would confine themselves to that. I have had no great occasion or leisure," he observes<sup>12</sup>, "to inquire into the nature of our convocation here; but as it is made up of the clergy of four provinces, I find some of our bench question, whether they have ever been settled in such a regular method of being called, as to make a truly legal assembly."

Act relative to privileges of parliament.

1 Geo. II., c. 3.

Opposed by several temporal peers,

And by Bishop of Elphin.

Another act passed in this session gave occasion for a difference among the spiritual peers, or rather for one member of the episcopal bench to place himself in opposition to the body of his brethren. Chapter 8 is intituled "An act for preventing inconveniences that may happen by privilege of parliament;" and it enacts, that all members of either house of parliament, and all other persons having parliamentary privilege, may be sued after fourteen days following the dissolution or prorogation, till fourteen days before the meeting or re-assembling. The bill was, from the first, opposed by several of the temporal peers, who had the character of "being very much in debt, and of valuing themselves upon paying nobody<sup>13</sup>:" but "the great opposition made on this occasion, was formed and managed by the Bishop of Elphin, Dr. Bolton, who put himself at

<sup>12</sup> BOULTER'S *Letters*, i., p. 166.

<sup>13</sup> *Ibid.*, p. 190.



the head of those lords, and drew in some others, with a view of making himself considerable, by being at the head of a party of lay lords against the bench of bishops." "All the lay lords," as the primate writes to the Duke of Newcastle, April 20, 1728, "that oppose the government in whatever they can, joined against the bill. There was no bishop against it, but the Bishop of Elphin, and of Waterford, for whom he was proxy. The Lord Midleton was the first who spoke against the bill, and that very proxily, and to little purpose: he was very well answered by the Archbishop of Tuam. After this the Bishop of Elphin made a speech, with very false reasonings, and some inflaming passages against England; though in the close of his speech he was rather, as circumstances now stand, for the passing of the bill. He has very much lost himself with both sides, for his shuffling speech on this occasion. As his speech did no hurt to the bill, we let the debate drop without answering him."

The bill was carried in the House of Lords by a majority of twenty-five to nineteen; there being one proxy among the twenty-five, and seven among the nineteen. The opposition, made by Bishop Bolton, strengthened the objection previously entertained by the primate to his higher advancement in the Church. "I hope," he observes, "it will not be thought proper, when a vacancy happens of an archbishoprick, to reward one with it, who has endeavoured to form a conspiracy of lay lords against the bishops here, who are the persons on whom the government must depend for doing the publick business."

Primate's objection to Bishop Bolton.

The primate ends his letter with remarking very truly concerning the enactments of this parliament, "We shall probably conclude our sessions next

Importance of these acts.



Monday, when more truly useful bills will have passed, than have passed for many sessions put together."

Archbishop  
King's remarks  
on the privilege  
bill.

The passing of this bill was esteemed of such importance, that it drew the Archbishop of Dublin out of the retirement, to which age and infirmity now for the most part confined him, and constrained him to give it his parliamentary support. "There was a strong party," he observes, in a letter of April 27, 1728, to Edward Southwell, Esq., "made in the House of Lords against the privilege bill, at the hearing whereof was my Lord Middleton, and Dr. Bolton, the Bishop of Elphin. This obliged me to go to the house, though I had not been out of my house for near six months, and in a very bad state of health. But I looked on the bill to be of so great moment, that I thought worth my venturing to assist in the passing of it. The young indebted lords were generally against it; and had not my lord lieutenant espoused it, and joined his influence, I doubt whether it would have past. I believe there will be no difficulty about any of the rest; four already have passed the Commons, and all the rest will this day either be before the Lords or Commons. This passing of all the bills will be much to the honour of my Lord Carteret's government, the like, as you have observed, not having happened to any lord lieutenant before."

State of Popery  
and Papists.

Some remarks, which the archbishop makes in the same letter, concerning the then state of Popery and the Papists in the kingdom, may be also deemed not undeserving of attention.

Letter to Mr.  
Southwell, April  
27, 1728.

"Give me leave to acquaint you, that I remember something of Ireland for sixty years, and made some observ-





ations on the state of it; but cannot call to mind that the Papists seemed to be so much indulged and favoured as at present, excepting in King James's time. They insult the king's officers everywhere that are concerned in the revenue. Nobody dare accuse their priests, or hinder their insults; for amongst their mobs they either maim them or knock them in the head. They take away by force women of fortune, and they depend on Popish ambassadors' interest for a pardon. They have proposed to themselves, as I understand, two maxims: the first is to underlive the Protestants, as to expenses; and the second is to outbid them for all farms that are to be new set. By this means they worn out Protestant farmers, and yet run no hazard; for they bid much more than the farm will yield: when they have made the best of it the last year or two, and find they can't pay the rent, they run away and leave it. Several landlords have been thus used, and yet they will not learn wisdom.

Two maxims of the Papists.

"As to the trade of the kingdom, they have got the best of it into their hands, and have several advantages of the Protestants. A Popish merchant is better received in Popish countries with which we trade than Protestants; and the generality of farmers and graziers in Ireland being Papists, they choose to put their goods into the hands of those of their own religion; and lastly, the country assists them in running their goods both out and inward. . . ."

Their advantages.

To the Bishop of Killala, in the August of the same year, he thus expressed himself on the same subject:

Letter to Bishop of Killala.

"What you observe concerning Popery, we not only know, but feel to be true. I have known Ireland for near threescore years with observation, and never remember Popery so rampant, or so much encouraged, as at present, except in King James's time. I am not so far let into the management of affairs, as to find out the policy of it; but see that it is so not only here, but through all Europe. The suitableness of the principles of that religion to the corruption of men's hearts, recommends them to all loose and vicious persons, that is, to the generality of the world; and

Encouragement given to Papists.



inclines most men to embrace them, for by them they are able to reconcile their lusts with the hope of heaven: whereas the principles of the Protestant religion are such, that men of wicked lives can have no hope by them, and therefore turn obstinate infidels; and it is observable, that in Popish countries the most vicious persons turn bigots, thinking that their zeal for Popery will atone for their wickedness, whereas our debauchees often turn atheists.

Mismanagement  
of the gentry.

“I am sensible that the gentlemen much mismanage themselves, their estates, and their children; we can only tell them of it, and persuade them against it, and if we could prevail with a few of the principals to change their measures, their examples might be a means to reform the rest.

“I am glad that you have so increased your clergy, and don’t doubt but you will add daily to them, and procure churches for them. I can give you no assistance, except that of my prayers, which I shall not fail to do; if you can think of any other way that I may be serviceable to you here, let me have your commands, and assure yourself of my best endeavours. Remember me most kindly to Mrs. Howard, and believe that I am, with all affection and respect,

“My Lord,

“Your Lordship’s, &c.,

“W. D.

“Lord Bishop of Killala.”



## SECTION II.

*Illness of Archbishop King. Primate's plan for supplying the vacancy. Archbishop King's sentiments on Ecclesiastical subjects. Efforts for augmenting Dublin Churches. Improvement of his Diocese. Incapable of discharging his Episcopal functions. His great Age and Infirmities. His view of state of Religion in Connaught. Allusion to his Consecration. Anecdote of his Portrait. Engraving from it. His decease. His prominence in Irish Church History. Characters of him by Dean Swift and Mr. Harris. Primate's measure for filling the vacancy. Delay in filling it. Death of Archbishop Godwin of Cashel. Disposal of the two Archbishopricks. Difference between Primate Boulter and Bishop Gibson. Other Ecclesiastical appointments. Clayton, Bishop of Killala. Syngé, Bishop of Clonsfert, consecrated by his father. Tennyson, Bishop of Ossory. His zeal for Protestantism.*

TOWARDS the end of this year, an illness of the Archbishop of Dublin, though not attended by immediate danger, gave occasion for efforts being made for naming his successor. And the primate in consequence exerted himself, and employed his influence with the Bishop of London, for the purpose of preventing a successor being named on any rumours of his death. To the same effect, and more fully, he wrote to Lord Townshend on the 16th of the ensuing January<sup>1</sup>.

Illness of Archbishop King,  
1720.

“The age and frequent returns of illness the Archbishop of Dublin has laboured under the greatest part of this winter, though I do not apprehend that he is in any immediate danger of dying, have made me think it proper to write a few lines to your Lordship about a successor to him, if he should fall, that there may be no surprise.

“It is certain that it is of the last consequence to the

Primate's advice to the government.

<sup>1</sup> BOULTER'S *Letters*, i., p. 219.



king's service, that he be an Englishman: whether it be thought best to send one from the bishops' bench in England, or to remove one from the bench here to that post, I submit to your Lordship's wisdom. If the former be thought of, the person I should be most desirous to see here, as being one of the oldest friends I have on the bench there, that would be willing to come, is the Bishop of St. David's; of whose behaviour your Lordship must have some knowledge, as he has been in the house about five years. If the latter be judged best, I think the Bishop of Ferns is the most proper that can be thought of here: he behaved himself very well last sessions of parliament here: he is one of courage, and very hearty for the English interest, and a good speaker; and I am satisfied he is one, that would concur with me in promoting his Majesty's service. He is very well liked of here for an Englishman.

English interest  
to be supported.

"But I must beg to speak freely, that I hope nobody will be sent hither, because he is troublesome or uneasy elsewhere. It is of great consequence that there be a good agreement between the primate and the Archbishop of Dublin: and one in that post, who would set himself up against the primate, would be sure of being caressed, flattered, and followed by the Irish interest here."

Archbishop  
King's senti-  
ments on various  
ecclesiastical  
subjects.

From various symptoms it was evident, that the end of Archbishop King was now approaching. By himself it was clearly foreseen, and met with a Christian spirit. Several indications of his sentiments appear in his MS. Correspondence in Trinity College Library; and it may be here not unacceptable, if three or four of these be brought together, as showing to the last the bent and vigour of his mind, before we take leave of this eminent servant of God and of his Church.

The archbishop's confinement to his house by infirmity, and his exertion nevertheless to attend his parliamentary duty on an important question, have been lately noticed. An opportunity for promoting





the welfare of the Church in his diocese soon afterwards occurred; and he availed himself of it by addressing, on the 10th of June, 1728, two letters to the lord lieutenant, and to Lady Carteret, the latter of which I here subjoin:

Letter to Lady Carteret, June 10, 1728.

“ May it please your Ladyship,

“ I have always found more zeal and piety in devout ladies than in the other sex, and I know none have given better instances of it than your Ladyship. I am sensible of the great influence your Ladyship must have at court, and that gives me some confidence to apply to you for your assistance. It is in a matter of piety, to which I am sure your Ladyship cannot be indifferent. We want churches extremely in this city; and I have put in a memorial to His Majesty for the forfeiture of John Audovin, condemned for a most barbarous murder, of which your Ladyship was well apprized before you left Dublin. The success of this petition will depend much on my lord lieutenant's favourable representation of it to his Majesty; and I beseech your Ladyship to put to your helping hand, and stir up his Excellency's zeal and diligence in the affair. If I durst ask your Ladyship's good word to her Majesty, the assurance I have of her readiness to further all good works, would give me certain hopes of success. I dare not presume to desire you to say anything of the great veneration I have for her Majesty, because I cannot say enough: but your Ladyship's happiness in expressions may go a great way to supply that defect.

Plan for increasing the number of Dublin churches.

“ I have under consideration the adding four new churches to those in this city, besides two in the country; all absolutely necessary. I have no hopes of living to compass this design; but if I could put things in a way towards it, 'twill be a great comfort to me, and I shall die with more satisfaction. What success this may have I can't tell; but it is a great pleasure to me that it has given me an opportunity to acknowledge your Ladyship's civilities to me; and that I am, with the greatest respect,

“ Madam,

“ Your Ladyship's, &c.,

“ W. D.”



Improvement of  
his diocese.

The archbishop's efforts for building churches in his diocese have several times fallen under observation. From a letter of the 7th of December, 1727, we learn, that he had at that time procured seventeen churches to be built, where there had been none since the Reformation; and fourteen to be rebuilt from the ground. He had likewise caused eleven manse-houses to be built on the glebes, several of which were his own gift. He had likewise purchased in above 300*l.* a year of impropriations, and was then upon the point of settling the tythes of nine parishes upon the incumbents.

Incapable of dis-  
charging his epis-  
copal functions.

But whilst the vigour of his mind continued, his bodily strength was gradually decaying; so that, soon after these letters to Lord and Lady Carteret, he was compelled to seek a substitute for one of his episcopal functions, as we learn from a letter of July the 16th, to the Bishop of Ferns :

Letter to Bishop  
Hoadly, July 16,  
1728.

“ I have the honour of your Lordship's of the 8th inst., and am very thankful to you, that you are pleased to give me your assistance for the performance of that necessary office of confirmation, which it has pleased God to disable me from performing in person. There are five places in your Lordship's way to Dublin, where there is occasion for that office : Arklow, Dunganstown, Wicklow, Delgenny, and Bray. I am not sure whether it will stand with your Lordship's conveniency to confirm at each of them ; I wish it may, but I must leave this to your Lordship's goodness and discretion. . . .

“ I shall always be ready to communicate to your Lordship what I know relating to the state of the Church, and hope you will always find my observations just. I am sorry you met with disorder and negligence in your visitation, which, I doubt not, made everything else less agreeable. But while there are men there will be faults. If I can



prevail with Dr. Trotter, I will have the consistory court go along with the confirmation, that such things as are amiss or wanting may be regulated and supplied."

On the 25th of July he wrote as follows to his old acquaintance and friend, Mr. Southwell; and his allusions to his actual term of life, and the earlier incidents in his eventful history, are calculated to excite a lively interest:

"I was honoured with yours of the 8th of May, and did not answer it sooner, because I was in hopes to have made use of my own hand; but I have been visited with a severe fit of the gout in my right hand, left foot, and knee; which obliges me, after all my waiting, to make use of an amanuensis. You observed right, that old age will bring infirmities; and being now in the seventy-ninth year of my age, I cannot think it strange that I have lost many friends. I don't know that I have any left in England of my old acquaintance, to whom I can write with any freedom, except you and Mr. Annesley. I was greatly inclined this summer to pay my duty to his Majesty and the queen, but found it impossible; for I cannot bear travelling, it immediately throwing me into great disorders; and I conceive it had been no prudence in me to kill myself, when I found no possibility of doing any service to their Majesties or the country by it.

Letter to Mr.  
Southwell, July  
25.

His great age and  
infirmities.

"This day requires my remembering it, for thirty-nine years ago I was imprisoned in the castle by King James; I pray God make me thankful to him, who preserved me then, and hath ever since protected and supported me, and hath given me a long and a happy life. . . ."

His thankfulness  
to God.

The tranquillity with which he contemplated his own condition, and the earnestness with which he still directed his thoughts to the discharge of his official duties, and the welfare of the Church, are depicted in an affecting manner in the following extract of a letter of August the 6th, to the Bishop of Killala:





Letter to the Bishop of Killala.

His feelings as to his own condition.

"I am honoured with yours of the 27th of July last. I am still very weak in my limbs by the gout, but begin to creep abroad. . . . I don't complain of the approach of the night of death; for that, I thank God, I am not solicitous about; but it is uneasy to me to observe, that, though the duties of a bishop are incumbent upon me, yet I am not able to discharge them in person; and though my brethren have been so kind as to assist me, yet that does not yield me the satisfaction that I used to have when I executed them myself. Nor do I find that the people are so ready to comply with others, as they used to be with me.

"I have done what I could to put my diocese in some order, but it is very far from the state in which it ought to be.

State of religion in Connaught.

"I have a very good notion of the state of religion in Connaught, when I was there. I hope it is much mended, for then it was most wretched; but I am pretty well satisfied, that, though you enjoy a longer life than I have done, you will not be able to order your diocese as it should be: but that must not discourage you. *Est aliquid prodire tenus, si non datur ultra.* You have one encouragement and comfort, that your brethren, the Archbishop of Tuam and the Bishop of Clonfert, I believe, will heartily concur with you, and assist you; and I hope that you, by their application and diligence, will provoke one another, and your neighbouring bishops, to proceed vigorously in the reformation of your dioceses.

"I am glad that you have so increased your clergy, and don't doubt but you will add daily to them, and procure churches for them. I can give you no assistance, except that of my prayers, which I shall not fail to do; if you can think of any other way that I may be serviceable to you here, let me have your commands, and assure yourself of my best endeavours. Remember me most kindly to Mrs. Howard, and believe that I am, with all affection and respect,

"My Lord,

"Your Lordship's, &c.,

"Lord Bishop of Killala.

W. D."



In the following extract of a letter, dated August 6, to the Bishop of Cloyne, there is something peculiarly touching in his allusion to the day of his consecration, to the exemplar which he had proposed for his imitation, and to his sense of failure in the attempt to copy it:

Letter to Bishop  
of Cloyne, Aug. 6.

"I heartily thank your Lordship for the honour of yours of the 19th of July last. I can by no means be of opinion that I have done my work, or that I should sit down and rest from my labours. St. Paul has set me a better example, who, when he had laboured a thousand times more than I, and to much better purpose, yet did not reckon upon what was past, but prest forward to the obtaining of the prize for which he laboured. There is no stopping in this course, till God call us from it by death. I would have you propose no other example but St. Paul's himself, and compare the progress you make to his. I am ashamed, every time that I think of the course he ran, when I compare it with my own. I was consecrated on the day we celebrate for his conversion, and proposed him to myself for a pattern. But God knows how short the copy comes of the original."

Archbishop  
King's allusion to  
his consecration.

The letter, of which the commencement follows, addressed to Lady Carteret, seems to have been written under a feeling of increasing infirmity and disability; and, from a particular expression, may be thought to be the last that was written with the archbishop's own hand:

Letter to Lady  
Carteret, Sept.  
26, 1728.

*"Dublin, Sept. 26, 1728.*

"May it please your Excellency,

"I had sooner acknowledged the great honour you did me in yours of the 30th of August last, but my hand was so weak with the reliques of the gout, that I could not handle a pen, and was not willing to use an amanuensis to your Ladyship: not that I had any intrigue or secret, which I was unwilling anybody should know; but because I thought it a respect, and a mark of particular esteem to your Ladyship, to have the last letter I writ with my own hand directed to your Ladyship. Besides, I find they give me

His anxiety to  
write with his  
own hand.



for dead in London : I hope you will believe me alive, when I give it under my own hand ; though how long it will be, only God knows. So I could be sure of a good man coming in my place, I thank God, I care not how soon it be."

Letter to Mr.  
Annesley.

The archbishop's life was prolonged into the following spring ; and shortly before his death an incident occurred, somewhat curious, though, as he describes it, of no great moment, but which occasioned the following communication to Mr. Annesley, and was the immediate cause of an engraving being made of his portrait :

Archbishop  
King's portrait,

" I have not much to say to you at present, only to beg your favour in a matter of very small moment, and with which I am almost ashamed to trouble you. There is one Wilkinson pretends to print mezzotinto pictures : he came to me, and desired that I would admit him to make one for me. I desired to see some of his work : he told me he had only done two ; one of Macheath, the varlet in the *Beggar's Opera* ; and the other for Polly Peachum. He showed me both of them, and I neither liked the pictures nor the originals, and conceived, that if he had my picture he would shew it with these : I did not think it convenient that my picture should appear in such company, and therefore positively forbade him to attempt any such thing ; notwithstanding which, he has stolen a copy, and made a picture, which he says is for me, and shows it about. It is more like an ill-shaped lion's face than mine, and is a most frightful figure. I know no way to remedy this insult, but to get my picture done, in *taille douce* or mezzotinto, in England : if this could be done from the picture that you have, or my lord lieutenant's, or Sir Hans Sloane's, it would do me a pleasure. If the plate were graved, and two or three hundred struck off, and sent with the dates to me, it would counterplot the ill man. Perhaps you have a friend that would do this for me, and I will pay him what you will think reasonable, and reckon it amongst the many favours I have received at your hands. I would have it done upon half a sheet of strong paper."

And engraving  
from it.



On the 3rd of April, the subject of the portrait was thus resumed :

“I received yours of the 27th of March, and am really ashamed to put you to so much trouble; but I hope the same friendship that engaged you to take so much pains about my picture will incline you to continue it so far as to excuse me. I have sent you a bill for 20*l.* to pay for the plate and for four hundred prints: you will get them made up in a box, and directed for me to the care of Mr. Murray of Chester.

“The inscription I would have upon it is, ‘Gulielmus King, S.T.D., consecratus episcopus Derensis 25<sup>to</sup> Jan., 1690, translatus ad Archiepiscopatum Dubliniensem per literas patentes, Annæ Reginæ undecimo, Mar., 1702.’ If you think fit you may put in my age, ‘Natus prima Maij, 1650.’”

A postscript notices that “the painter’s name is Ralph Holland.” The engraving I suppose to be that which is mentioned in BROMLEY’S *Catalogue of British Portraits*, as engraven by Faber in mezzotinto. If so, the blank left for the name of the painter may be supplied from the foregoing postscript: and the age, which by Bromley is said to be 79-83, meaning, as should seem, some year between the two, may be correctly expressed by seventy-ninth, the archbishop having died, shortly after the plate was engraven, in the eightieth year of his age, having completed his seventy-ninth year after the date of his last letter, and seven days before his death, which occurred on the 8th of May, 1729.

His age and disease.

Of Archbishop King’s actions and character, from the reign of King James II., when he appeared as an active supporter of the Church and clergy against Popish tyranny, through three successive reigns, and part of a fourth, in which he bore the

His prominence in the history of the Irish Church.





episcopal or archiepiscopal office, much has already been reported in these pages. But we must not take leave of one who for forty or fifty years stands so prominently forward in the history of the Irish Church, without again adverting to his character, as delineated by contemporary pens.

In his letter concerning the sacramental test, dated December, 1708, Dr. Swift thus records his sentiments concerning him<sup>2</sup>:

Character of him  
by Dean Swift.

“ Because the Lord Archbishop of Dublin has been upon several occasions, of late years, misrepresented in England, I would willingly set you right in his character. For his great sufferings and eminent services he was by the late king promoted to the see of Derry. About the same time he wrote a book to justify the Revolution, wherein was an account of King James’s proceedings in Ireland: and the late Archbishop Tillotson recommended it to the king, as the most serviceable treatise that could have been published at such a juncture. And as his Grace set out upon those principles, he has proceeded so ever since, as a loyal subject to the queen, entirely for the succession in the Protestant line, and for ever excluding the Pretender; and though a firm friend to the Church, yet with indulgence toward dissenters, as appears from his conduct at Derry, where he was settled for many years among the most virulent of the sect; yet upon his removal to Dublin they parted from him with tears in their eyes, and universal acknowledgments of his wisdom and goodness. For the rest, it must be owned, he does not busy himself by entering deep into any party; but rather spends his time in acts of hospitality and charity, in building of churches, repairing his palace; in introducing and preferring the worthiest persons he can find, without other regards: in short, in the practice of all virtues that can become a publick or private life. This and more, if possible, is due to so excellent a person, who may be justly reckoned among the greatest and most learned prelates of this age, however his character may be defiled by such mean and

<sup>2</sup> SWIFT’S *Works*, iii., p. 135.



dirty hands as those of the ‘*Observer*,’ or such as employ him.”

This character of Archbishop King was written, as already noticed, in 1708; but it was omitted in the Irish edition of 1735, said to have been dictated, or strictly revised, by Dean Swift himself. It no doubt spoke the real sentiments of the Dean at the time of its first publication; and is the more remarkable, because, as is related by Lord Orrery, the archbishop, before his elevation to the metropolitan see of Dublin, had hindered Dr. Swift from being made Dean of Derry. Possibly he had not been at that time informed of the obstacle thus offered to his preferment, nor had obtained the information till he was intimately connected with the party to which he afterwards adhered, and to which Bishop Lindsay owed his advancement to the primacy in 1714, in opposition to Bishop King. However that be, at the time when the foregoing extract was written, it appears to have been the sincere effusion of the writer’s mind: and it has been well observed by the editor of his works, Mr. Nichols, with reference to a letter of almost the exact date of the foregoing, that “with no other correspondent are the extravagance of Swift’s humour and the virulence of his prejudices half so much restrained as in his letters to Archbishop King. He certainly feared or respected this prelate more than any other person with whom he corresponded.” Latterly, indeed, as we have seen, he fell into a condition, first of temporary and then of permanent estrangement from the archbishop; and, under the influence of irritated feelings, probably withdrew the character, which has been subse-

Remarks on the character.

His high opinion of the archbishop.



quently replaced in his works, and there stands, an honourable testimonial to the archbishop's episcopal virtues and actions.

Character of  
Archbishop King  
by Mr. Harris.

The other contemporary character to which I alluded is that which is given by Mr. Harris in his edition of Sir JAMES WARE's *Bishops*. A compendious view of the actions of the archbishop's life may be sought in that piece of biography, which sums up his character in the end after the following manner<sup>4</sup>:

"He appears in the tendency of his actions and endeavours to have had the advancement of religion, virtue, and learning, entirely at heart; and may deservedly be enrolled amongst the greatest and most universally accomplished and learned prelates of the age. His capacity and spirit to govern the Church was visible in his avowed enmity to pluralities and non-residence; in his strict and regular visitations, both annual, triennial, and parochial; in his constant duty of confirmation and preaching; and in the many excellent admonitions and charges he gave his clergy upon these occasions; in his pastoral care and diligence in admitting none into the sacred ministry but persons well qualified for their learning and good morals, who were graduates regularly educated in the universities of England or Dublin, and who were before their ordinations publicly examined in the necessary points of divinity by him, his archdeacon, and some of his chapter. 'He may be counted worthy of double honour who thus not only ruled well, but laboured in the word and doctrine.' His hospitality was suitable to the dignity of his station and character; and the whole course of his conversation innocent, cheerful, and improving; for he lived in the constant practice of every Christian virtue and grace that could adorn a publick or private life."

Primate's measures for supply of the vacancy.

On the death of Archbishop King, the primate lost no time in repeating his former sentiments con-

<sup>4</sup> WARE's *Bishops*, p. 369.





cerning the supply of the vacancy, in letters addressed to the lord lieutenant and the Duke of Newcastle, as well as to Lord Townshend.

The vacancy in the archbishoprick of Dublin, which occurred on the 8th of May, 1729, was, however, not supplied for many months. It was the wish and opinion of the primate, that it should be filled up without delay, so that the new archbishop might be well settled in his station before the meeting of parliament in September; but the king being on the point of visiting his continental dominions, when the first advice of the vacancy arrived in London, the appointment of a successor was postponed till his Majesty's return. Meanwhile, much negotiation was carried on with the English ministry, by the primate, on one part, who was solicitous to procure the archbishoprick for Smallbroke, bishop of St. David's, or Hoadly, bishop of Ferns; and, on another, by those of different sentiments, who "used great endeavours, and much art, to bring into play, on this occasion, some new person on this side of the water."

Delay in supplying it.

On the 28th of August, he thus expressed himself in a letter to the Bishop of London<sup>a</sup>:

Letter to the Bishop of London, August 28, 1729.

"We are still here under an uncertainty who is to be the Archbishop of Dublin, and, I take it for granted, shall continue so till his Majesty's return. Your Lordship knows the Bishops of St. David's and Ferns are both old acquaintance and friends of mine; and as I have wrote to your Lordship, so have I wrote to the ministry, that I shall be easy, on whomsoever of them the choice shall fall, since I have no doubt of agreeing very well with either of them. But it will be otherwise, if some third person shall be put into that post; and I am the more concerned that it should not be another, because it is generally understood here, that

<sup>a</sup> BOULTON'S *Letters*, i., p. 255.

<sup>b</sup> *Ibid.*, p. 257.



I am a friend to both of them. But it will be clear, that, if another be made archbishop, my recommendation has been of no significancy, which opinion, I am sure, must have an ill effect on the bench here. I must, therefore, beg of your Lordship, who are upon the spot, if possible, to hinder such a disgrace from happening to me.

"I can assure your Lordship, that, if one has Dublin, and the other be made sure of Cashel, Derry, or Kilmore, the first that falls, I believe the person who has this promise kept to him, will rather be a gainer as to providing for a family."

But, before this question was decided, Lord Carteret appeared again in Ireland, the 13th of September, being for the third time entrusted with the vice-regal office, and opened the parliament in October; and in about two months, another metropolitan see was vacated by the death of Archbishop Godwin, of Cashel, on the 13th of December, 1729.

Death of Archbishop of Cashel,  
Dec. 13, 1729.

Primate's plan in  
consequence.

The primate was disposed that advantage should be taken of this contingency, for compromising the dispute about the archbishoprick of Dublin, by removing the Bishop of St. David's to Dublin, and the Bishop of Ferns to Cashel; but, if this were done, he thought it would be better to defer doing it till after the parliament was up, fearful, as it should seem, of encountering the displeasure which was likely to arise from the appointment of two Englishmen, one already on the Irish bench, and the other to be introduced for the purpose, to the two archiepiscopal sees. If, however, it were apprehended, that it would give too much offence, and be too bold a step, to bestow, at one and the same time, on two Englishmen, the two best posts in the Church, after the primacy, he then thought, that the most proper person to be removed to Cashel would be Dr. Synge, archbishop of Tuam. The uneasy and troubled



state, however, of the House of Commons, and a desire to maintain quiet and tranquillity in the country, constrained him, all circumstances considered, to withdraw his opinion in favour of the above-named proposal; and to concur with the lord lieutenant and the lord chancellor in projecting another scheme, in pursuance of which Hoadly, bishop of Ferns, was translated to Dublin, and Bolton, bishop of Elphin, to Cashel.

Disposal of the  
two archbishop-  
ricks.

With reference to these preferments, there was a want of mutual good understanding and satisfaction between Archbishop Boulter and Bishop Gibson, of London, especially on the part of the latter, who was desirous of seeing the Bishop of St. David's placed in the archbishoprick of Dublin, and thought that his wish was defeated by the primate's recommendation of the Bishop of Ferns for that see. In a letter of September 13, 1729<sup>7</sup>, the primate expresses his sorrow, that his conduct in this affair had been disagreeable to the Bishop of London, whom he should be very unwilling to offend; and adds his belief, that if the Bishop of St. David's knew the true state of affairs here, he would excuse the part which he (the primate) had acted since the death of the late archbishop. On the 2nd of January ensuing, the archbishoprick of Cashel having been in the interval vacated, he thus writes to the Bishop of London<sup>8</sup>:

Difference  
between Primate  
Boulter and  
Bishop Gibson.

"I am sorry there has been any misunderstanding betwixt your Lordship and me on account of the archbishoprick of Dublin, and should have been for compromising matters in favour of the Bishop of St. David's, on the vacancy of Cashel, if your Lordship had not assured me he would

<sup>7</sup> BOULTER'S *Letters*, i., p. 261.

<sup>8</sup> *Ibid.*, p. 275.



think of nothing here, if he failed of Dublin, and we had not been in a very uneasy situation in the House of Commons. But I hope things will again settle, since I desire still, and hope it is a favour you will grant me, that I may trouble you to discourse with the ministry, about what I apprehend to be for his Majesty's service in the promotions here.

"I have read the Bishop of St. David's book with a great deal of pleasure, and am glad to hear it takes well in England."

Primate's anxiety  
to retain Bishop  
Gibson's good  
will.

And similar sentiments were again urged on Bishop Gibson in a letter of February the 3rd, by Archbishop Boulter, who appears to have been extremely anxious to retain the bishop's assistance in his communications with the English ministry:"

"I have received your Lordship's of the 13th past, and thank your Lordship for your readiness to do any service to the general state of the Church of Ireland, and have hopes your Lordship will re-consider the affair of promotions here, and will, at the least, for the good of his Majesty's service here, be willing to be concerned with me in recommending for vacancies here. Your Lordship is too sensible of the ill effects of throwing the great preferments of the Church into a scramble, and I shall be very sorry to be under the necessity of applying to the ministry by any other hand than your Lordship; and I still flatter myself the long friendship I have had with your Lordship will, on further consideration, prevail with your Lordship to re-assume the kind part you have hitherto acted on that occasion."

Disposal of Ferns  
and Elphin.

The vacancies of the two archiepiscopal sees having been supplied, as just mentioned, by the translation respectively of the Bishops of Ferns and Elphin, the bishoprick of Ferns was thereupon filled by the translation of Bishop Price from Clonfert, which was conferred on Edward Synge, eldest son of the Archbishop of Tuam: and the bishoprick of





Elphin being conferred on Howard, bishop of Killala, Dr. Clayton was appointed by the English government to succeed him.

Robert Clayton, a native of Ireland, had been a senior fellow of Trinity College, but had resigned his fellowship on his marriage in 1728, a year or two before his elevation to the episcopate. Clonfert appears, from Archbishop Boulter's letters, to have been designed for an Englishman, agreeably to the primate's sense of the propriety of giving more strength to the English in Ireland, there being at the time but nine English on the bench, and twelve Irish. "But, I hope," he observed to the Duke of Newcastle<sup>10</sup>, "the person to be sent from England will be a person of some worth, and who is likely to join with us that are here already." He added withal his opinion, that "there could be no grumbling here, if Clonfert were bestowed on an Englishman; but it might be easily kept open till the season of grumbling was over."

Clayton, bishop  
of Killala.

But the execution of this design was interrupted by the illness, and reports of the death, of the Bishop of Cork. It was thought, that, in the event of his death, any Englishman would rather choose Cork than Clonfert, and that Clonfert would be especially acceptable to Dr. Synge, a man of acknowledged worth, and whose preferment had been previously contemplated, but postponed till another opportunity, who was, however, now again proposed for Clonfert, in which his father, the Archbishop of Tuam, would rather see him, on account of its neighbourhood to Tuam, than in any other bishoprick. The Bishop of Cork, indeed, recovered, and survived five or six years. But the proposal

Dr. Synge conse-  
crated to Clon-  
fert by his father.

<sup>10</sup> BOULTER'S *Letters*, i., p. 277.



which had been put forward by his illness was, nevertheless, accomplished; and, on the 7th of June, 1730, the Archbishop of Tuam had the high paternal gratification of laying his hands, for episcopal ordination and consecration, on his elder son, elected to the bishoprick of Clonfert and Kilmacduagh; and of hearing the consecration sermon preached by his younger son, brother of the bishop-elect, and himself afterwards elevated to the episcopate.

Death of Bishop  
Vesey.

An opportunity for compensating this loss of an additional Englishman on the Irish bench, was soon afforded by the death of Sir Thomas Vesey, baronet, bishop of Ossory, an event of which Mr. Harris speaks as productive of "universal grief to his clergy: to whom he always was a father, brother, friend, and companion; for he was a well-bred gentleman, as well as a good bishop." The opportunity was embraced by the English ministry, on the recommendation of the Irish lords justices, and with the grateful acknowledgments of Archbishop Boulter, in a letter of the 27th of August, 1730, to the Duke of Dorset, then recently appointed to the lord lieutenancy, of which he had not, at the time, taken possession. The person chosen for the appointment was Dr. Edward Tennison, who, with the office of chaplain in ordinary to the king, held a prebendal stall at Canterbury, the rectory of Sundridge in Kent, and the archdeaconry of Caermarthen. For these preferments he had been indebted to his kinsman of the same name, Archbishop of Canterbury; for his present elevation he seems to have been indebted to the patronage of the Duke of Dorset, who had, on former occasions, given him his countenance. To Archbishop Boulter

Tennison, bishop  
of Ossory.



he was recommended by old acquaintance, and his known attachment to the royal family<sup>11</sup>. He is related to have had the propagation of the Protestant religion greatly at heart; and it may be here noticed, in confirmation and exemplification of the statement, that, at his death, in 1735, he left the following bequests: 40*l.* a year to one Michael Stephenson, a deacon, during his life, to catechise the children of Papists in the parish of Kilkeasy, a wild and mountainous part of his diocese, obliging him to residence, under the penalty of forfeiting his pension; 20*l.* to the incorporated society for promoting English Protestant schools, to which our attention will be presently directed; to every incumbent and resident curate in the diocese of Ossory, one copy of the latest edition of CHILLINGWORTH'S *Religion of Protestants*; and 10*l.* to each of six parishes, towards buying red fir, balk laths, and slates, for covering small oratories to be built, and for enlarging the roofs of those oratories which, at the time of his death, should be built, within the ruined walls of the several churches<sup>12</sup>.

His zeal for the propagation of the Protestant religion.

A singular bequest had been made not long before by another prelate, Fitzgerald, bishop of Clonfert, who, dying in 1722, left by his will 50*l.* to be divided among the resident clergy of the dioceses of Clonfert and Kilmacduagh, to buy them gowns<sup>13</sup>.

<sup>11</sup> BOULTER'S *Letters*, ii., pp. 23, 24.

<sup>12</sup> HARRIS, in WARE'S *Bishops*, p. 433.      <sup>13</sup> HARRIS, p. 645.





## SECTION III.

*Efforts in favour of the Church. Bishop Hort's Charge at Kilmore. Account of Henry Maule. Society for encouraging English Schools, 1717. Its result, 1730. Proposal for a Royal Charter. Favourably received. Petition to his Majesty, setting forth the great ignorance of the Papists, and plan for Educating them. Subscribers to the Petition. Incorporated Society for Protestant Schools formed, 1733. Its powers. Lord Lieutenant elected President. Patronized by the Primate. His Letters on its behalf. Ill success of attempt to convert the Papists by the Irish language. Disappointment and loss of Mr. Richardson. His services badly requited. Efforts in favour of Presbyterians resumed in 1731. Recommendation of Duke of Dorset, 1733. Excitement caused thereby. Opposed in Parliament. Attempt decided to be impracticable. Anger of the Dissenters.*

Efforts in favour  
of the Church.

OTHER instances occur about this period of a disposition in the governours, the clergy, and other members of the Church of Ireland to extend her efficacy, and to recall wanderers into her communion; of these may be here mentioned two or three efforts made by individuals, and one of a more comprehensive and general kind.

Bishop Hort's  
charge at Kil-  
more, 1729.

In 1729, soon after his translation from the sees of Ferns and Leighlin, Bishop Hort delivered a charge, which was printed first for the use of his clergy, and then published by permission, under the title of Instructions given by the Lord Bishop of Kilmore and Ardagh to his Clergy at his Visitations, anno 1729. Dublin, 1731.

After many valuable suggestions on the composition and delivery of sermons, the manner of reading the common prayers, and other particulars of clerical



duty, the bishop impresses on his clergy the great importance of carrying into effect the rules of the church with respect to catechising. "This," he observes, "would be a most useful exercise on Sundays in the afternoon, especially in the summer months: it would edify grown persons, as well as children: it would keep them from being idle and disorderly; and I do not doubt but your churches would be well filled, and your people as well entertained as at the morning sermon. If you should at the same time take occasion to explain the doctrines and principles of Protestantism and of the Established Church, it might be of great use to prevent apostacies, and perhaps to make converts of those, who may have the curiosity to be your hearers, whether Protestant dissenters or Papists. And, indeed, the way of persuasion and reasoning is the only way of doing this effectually. Coercive laws may restrain and disable those who hold principles that are destructive to the Church and to the State, but they can never convince nor convert anybody: they may bind men's hands and tongues, but can never reach their hearts. This is only to be done by enlightening their minds, and making proper applications to their understandings and consciences."—(p. 14.)

Importance of  
catechising.

Effects of persua-  
sion and reason-  
ing.

Other pastoral admonitions of this kind were probably delivered, though not easy to be traced among the fugitive compositions of the day. The following example of clerical zeal is of a different class, and led to important consequences:

Important in-  
stance of clerical  
zeal.

Dr. Henry Maule, a native of Arklow, and educated first in the diocesan school of St. Patrick's, and then in Trinity College, Dublin, was a gentleman

Account of  
Henry Maule.



of good family and fortune'. In 1717, being at that time a beneficed clergyman, rector of a parish in the city of Cork, he instituted a private society in Dublin, for the establishment and encouragement of English common charity schools, for instructing poor children in reading and writing, and for educating them in the principles of religion and virtue. In this praiseworthy undertaking, he was joined by several benevolent clergymen and laymen, amongst whom he had the satisfaction of reckoning Archbishop Synge of Tuam. The contribution of half-a-crown quarterly from subscribers, with the aid of charity sermons, supported the institution; and the result was the establishment of many schools, both in town and in the country.

Society for encouraging English schools, 1717.

Result of that society.

A much more important result was the establishment of a society, which soon afterwards arose, consisting of the most distinguished inhabitants of the kingdom, and sanctioned by the king's authority, for the purpose of spreading, by one great and combined effort, the principles of true religion and loyalty throughout the land.

Proposal for a royal charter.

Dr. Maule had become successively Dean and Bishop of Cloyne: having been promoted to the deanery in 1720, and to the bishoprick in 1726. In the year 1730, in concurrence with a parochial clergyman of Dublin, the Rev. Mr. Dawson, curate of St. Michan's, he put forward "An humble proposal for obtaining his Majesty's royal charter to incorporate a society for promoting Christian knowledge amongst the poor natives of the kingdom of Ireland."

Favourably received.

By means of the Marquis of Montandre, then master of the ordnance in Ireland, this proposal

<sup>1</sup> BOULTER'S *Letters*, ii., p. 9, note.



reached the Court of St. James's, and was received with favour by the king. And the same year, the primate of Ireland, who greatly approved the undertaking, collected at his house in Dublin a large assembly of persons of rank and distinction, in order to concert measures for the framing and forwarding of a petition to the king. The following was accordingly drawn up and agreed to, and transmitted forthwith to his Majesty with the annexed subscriptions:

"To the King's most Excellent Majesty,

Petition to his Majesty.

"The humble petition of the Lord Primate, Lord Chancellor, Archbishops, Noblemen, Bishops, Judges, Gentry, and Clergy of this your Majesty's Kingdom of Ireland, whose names are hereunto subscribed,

"Humbly Sheweth,

"That in many parts of this kingdom, there are great tracts of mountainy and coarse land, of ten, twenty, or thirty miles in length, and of a considerable breadth, almost universally inhabited by *Papists*; and that in most parts of the same, and more especially in the provinces of *Leinster*, *Munster*, and *Connaught*, the *Papists* far exceed the *Protestants* of all sorts in number.

Number of Papists in Ireland.

"That the generality of the Popish natives appear to have very little sense or knowledge of religion, but what they implicitly take from their clergy, to whose guidance in such matters they seem wholly to give themselves up, and thereby are kept, not only in gross ignorance, but in great disaffection to your sacred Majesty and government, scarce any of them having appeared to be willing to abjure the *Pretender* to your Majesty's throne; so that if some effectual method be not made use of, to instruct these great numbers of people in the principles of religion and loyalty, there seems to be very little prospect, but that superstition, idolatry, and disaffection to your Majesty, and to your royal posterity, will, from generation to generation, be propagated amongst them.

Their great ignorance.

"Among the ways proper to be taken for the converting





Plan of education  
proposed for  
them.

and civilizing of these poor deluded people, and bringing them, (through the blessing of God,) in time, to be good Christians and faithful subjects: one of the most necessary, and without which, all others are like to prove ineffectual, has always been thought to be, that a sufficient number of *English Protestant* schools be erected and established, wherein the children of the Irish natives might be instructed in the English tongue, and the fundamental principles of true religion, to both which they are generally great strangers.

English Pro-  
testant schools.

“ In pursuance hereof, the parish ministers throughout the kingdom have generally endeavoured, and often with some expense to themselves, to provide masters for such schools within their respective parishes, as the law requires them to do; but the richer *Papists* commonly refusing to send their children to such schools, and the poorer, which are much the greater number, not being able to pay the accustomed salary, as the law directs, for their children’s schooling, such schoolmasters, where they have been placed, have seldom been able to subsist; and in most places, sufficient masters are discouraged from undertaking such an employment; nor is ’t (as we conceive) to be expected, that the residence of the *Protestant* clergy, upon their respective benefices, will ever be a sufficient remedy for this growing evil, if some effectual encouragement be not given to such *English Protestant* schools.

“ To the intent therefore that the youth of this kingdom may generally be brought up in the principles of true religion and loyalty, in all succeeding generations;

Prayer for a  
royal charter.

“ We, your Majesty’s most dutiful and loyal subjects, most humbly beseech your Majesty, that, out of your great goodness, you would be pleased to grant your royal charter, for incorporating such persons as your Majesty shall think fit, and enabling them to accept of gifts, benefactions, and lands, to such a value as your Majesty, in your great wisdom, shall think to be proper; that the same may be employed, under such rules and directions as your Majesty shall approve of, for the supporting and maintaining such schools as may be erected in the most necessary places, where the children of the poor may be taught *gratis*.



“And we are the more encouraged to make this humble application, from the good success which the same method has already had, and, through God’s blessing, we hope, will further have, among your Majesty’s subjects of *North Britain*.

“And also, in some measure, by what we have seen already done in this kingdom, in some few places, where such schools have been erected and maintained at the private expense of charitable persons.

“We humbly submit ourselves to your Majesty’s great wisdom and goodness; and, as in duty bound, shall ever pray.

“Dated this 17th day of April, 1730.”

Subscribed were the names of the lord primate, the Lord Chancellor Wyndham, the Archbishops of Dublin, Cashel, and Tuam, six earls, five viscounts, twelve bishops, six barons, seventy-eight judges and gentlemen, and thirty dignitaries and beneficed clergymen. Of the non-appearance of six episcopal signatures to this important document, I can give no account in explanation: they are those of the Bishops Hutchinson, of Down and Connor; Vesoy, of Ossory; Price, of Ferns and Leighlin; Milles, of Waterford and Lismore; Brown, of Cork and Ross; and Clayton, of Killala and Achonry.

Subscribers to  
the petition.

This petition, being laid before the king, was graciously received by his Majesty: and on the 24th of October, 1733, were issued letters-patent, containing a charter, which recited the petition, and thereupon constituted the lord lieutenant, the lord primate, the lord chancellor, the archbishops and bishops, the judges and other law officers, and many of the nobility, gentry, and clergy, into a corporation and body politick, to have continuance for ever, by name of the *Incorporated Society in Dublin, for promoting English Protestant Schools in Ireland*. Full

Gracious recep-  
tion by the king.

Incorporated so-  
ciety formed,  
1733.



Powers given to it.

power was given to the society<sup>a</sup>, to “nominate and appoint fit and able persons, to be approved and licensed by the archbishops or bishops of this kingdom, in their respective dioceses, to be schoolmasters and schoolmistresses of the same, and to continue schoolmasters and schoolmistresses therein, during the will and pleasure of the said society, to teach the children of the *Popish*, and other, poor natives of our said kingdom, the *English* tongue, and to teach them to read, especially the holy Scriptures, and other good and pious books; and to instruct them in the principles of the Protestant religion, established in our said kingdom, and to teach them to *write*, and to instruct them in *arithmetick*, and such other parts of learning as to the said society shall seem meet, and to bring them up in virtue and industry; and to cause them to be instructed in husbandry and housewifery, or in trades or manufactures, or in such-like manual occupations as the said society shall think proper.”

Among other particulars necessary for its continuance and conduct, such as that of suing and being sued, having a common seal, electing officers, and the like, power was also given to the society of electing other members: a power which was first exercised in the election of the Bishop of Cloyne and the chancellor of the exchequer, whose names, by some strange oversight, were omitted from the charter.

The charter was opened with much solemnity in the council-chamber of Dublin Castle, on the 6th of February, 1734; when, in pursuance of one of its ordinances, the society proceeded to the election of its officers; and their choice fell on the Duke of Dorset, lord lieutenant, for their president, and the

Charter opened,  
and lord lieutenant  
elected president,  
Feb 6,  
1734.

<sup>a</sup> BOULTER's *Letters*, ii., p. 12.



lord primate for their vice-president and treasurer. Many sums were at the same time contributed for the society's purposes, and amongst them 500*l.* were munificently subscribed by the Earl of Kildare.

The primate was, from the beginning, a zealous patron and an active supporter of this institution: and his correspondence contains several letters, at different periods, on the subject. It may be convenient to bring them together in this place, and submit them in sequence to the reader.

*Society patronized by the primate.*

On the 5th of May, 1730, soon after the meeting at his house for preparing the petition to the king, he thus wrote to the Bishop of London<sup>3</sup>:

*His letter to Bishop of London, May 5, 1730*

“ The great number of Papists in this kingdom, and the obstinacy with which they adhere to their own religion, occasions our trying what may be done with their children, to bring them over to our Church. And the good success the corporation established in Scotland for the instruction of the ignorant and barbarous part of that nation has met with, encourages us to hope, if we were incorporated for that purpose here, that we might likewise have some success in our attempts to teach the children of the Papists the English tongue, and the principles of the Christian religion; and several gentlemen here have promised subscriptions for maintaining schools for that purpose, if we were once formed into a corporate body. This has set the principal nobility, gentry, and clergy here, on presenting an address to his Majesty, to erect such persons as he pleases into a corporation here for that purpose, which we have sent over by the lord lieutenant to be laid before his Majesty: the copy of this address I have here sent your Lordship, in which you will in some measure see the melancholy state of religion in this kingdom. And I do, in my own name, and that of the rest of my brethren, beg the favour of your Lordship to give it your countenance. I can assure you the Papists are here so numerous, that it highly concerns us in point of interest, as well as out of concern for the salvation

*Origin of the society.*

<sup>3</sup> BOULTER'S *Letters*, ii., p. 9.







of those poor creatures, who are our fellow-subjects, to try all possible means to bring them and theirs over to the knowledge of the true religion.

“And one of the most likely methods we can think of is, if possible, instructing and converting the young generation; for instead of converting those that are adult, we are daily losing many of our meanest people, who go off to Popery.

“I am sure your Lordship will be glad of any opportunity of advancing the glory of God, and promoting his service and worship among those who at present are strangers to it.”

To the Duke of  
Dorset, Feb. 1,  
1735.

The following, addressed to the Duke of Dorset, at that time in London, the 1st of February, 1735, about a twelvemonth after the opening of the charter, specifies the need of assistance from England towards accomplishing the objects of the society, and solicits his Grace's advice and assistance, particularly in promoting its interest with the royal family<sup>4</sup>:

Need of assistance  
from England.

“The bearer is Mr. Hausard, secretary to the Charter Society of Protestant Schools in this kingdom. As there is a much greater spirit in London towards promoting any good and pious design, and they are much abler to do it than we are in this country, we have sent him to London to promote subscriptions for carrying on our good designs; and we are the more encouraged to do so, because we find the like society in Scotland have in a few years got about 3000*l*. in London for the like charity in Scotland. And we hope, as we have the same Established Church as England, and are of the same blood, we may reasonably expect greater assistance than has been given to the Scotch society. And, besides, we have a particular claim on the noblemen and gentlemen of this country that live in England, who we think ought to contribute to any good design that is carrying on in their country.

“We have on this occasion directed our secretary to wait on your Grace, to receive any commands you shall

<sup>4</sup> BOULTER'S *Letters*, ii., p. 103.



please to give him, and in hope of your Lordship's countenance.

"The greatest part of our society are for applying to his Majesty for his bounty to our corporation, as he was pleased to give the Scotch society 2000*l.* or 3000*l.* per annum; but I have differed from them in my sentiments as to applying to his Majesty at present, and have told them, both in private and in publick, my reasons for it, that, as the nation is at present very much in debt, I do not know but if his Majesty should give us a grant of a handsome annuity, it may occasion some clamour and uneasiness in the House of Commons; and besides that, I am desirous we should, by repeated trials, come to such a method of educating the children of poor Papists and others in Christian knowledge, and honest labour, as to be able boldly to say, that we only want a greater fund to be able to make so useful a design more general. And I hope, in two or three years, we shall make those experiments, and meet with that good success as to pitch upon a settled method of instructing and usefully employing the poor children.

Question of seeking his Majesty's bounty.

"But this whole affair I entirely submit to your Grace's better judgment. Your Lordship will likewise be the best judge, whether it may be proper at this time to apply to the queen and the rest of the royal family for their bounty, or stay till a further season. And if your Grace shall judge it proper to apply now, we must entirely depend on your Grace's directions in what manner it is best to be done, and on your assistance in doing it."

To Sir William Chapman, a London merchant, who was associated with some other gentlemen in endeavouring to promote the views of the society, the primate signified his sense of obligation, and his desire of further assistance, in a letter of Feb. 19, 1737<sup>s</sup>:

Letter to Sir William Chapman.

"We are very much obliged to you and the other gentlemen of the society for so heartily espousing our interest.



I am sure what our charter society are labouring after is the most rational push that has been made for establishing the Protestant religion more universally in this kingdom than it has hitherto been. And I hope that, through the blessing of God, and the assistance of charitable persons in England, joined with our endeavours here, there will be a sensible change made here in a course of some years.

“I am very glad of this opportunity of renewing a correspondence with so worthy a gentleman, whom I had the happiness to know in England.

“I must beg of you and the other gentlemen who are so kind as to correspond with us in our design, to promote, as much as in you lies, the contributions of well-disposed persons in England, that we may make our views the more extensive. And I have no doubt but if we are once able to set on foot about twenty working schools in the several distant parts of the kingdom, and put them into a right method, we shall meet with support and encouragement here from the legislature.”

Letter of the primate to the Duke of Dorset.

The withdrawal of the Duke of Dorset again gave occasion for the primate to come forward in behalf of the charter schools, for which he took the opportunity of soliciting his Grace's recommendation to his successor, the Duke of Devonshire, and their united recommendation of them to the king<sup>6</sup>:

“My Lord,

*Dublin, May 24, 1737.*

“As your Grace was pleased to honour us with your presence at the first opening of our charter society, and accept of being our president, and encourage us by your generous benefaction, you will pardon my desiring one favour more of your Grace, which is to recommend us to the favour and protection of our new lord lieutenant, and to join with his Grace in recommending us to his Majesty's bounty. His Lordship has already been spoke to on that subject, and is well-disposed to assist us; but your Grace's interposition with him will have a weight much superior to any applica-

Solicits favour of the Duke of Devonshire.

<sup>6</sup> BOULTER'S *Letters*, ii., p. 175.



tion that has already been made to him. And your joint recommendations to his Majesty cannot fail of procuring us his bounty.

"His Majesty has been formerly acquainted with our intentions, and expressed his approbation of our design. Her Majesty has likewise been applied to, and is disposed to assist us with her bounty; but, as I am informed, is willing rather to follow his Majesty's example than to be beforehand with him. And there are several persons of quality and worth about the court who have expressed their readiness to follow the royal example.

"Your Grace most thoroughly knows the unhappy ignorance and bigotry to Popery under which the greatest part of this nation labours, and the excessive idleness they are addicted to. And I am sure the push now made by this society, in erecting working schools for the education of the children of poor Papists, as well as of the meanest of the Protestants, both in Christian knowledge and some useful business, is the most rational method that has yet been attempted to bring about any reformation in this nation.

"And as we find that our design is more known here, and our fund increases, gentlemen from the several parts of the kingdom are daily making proposals of giving us land and other assistance to settle such working schools on their estates.

"And I make no doubt but, when we are once fallen into a well-settled method of managing these schools, and have so far multiplied them, that the good effects of them are visible in the several parts of the kingdom, the Commons here will very readily assist the good design with an annual fund.

"But this must be a work of time, and will require the assistance of voluntary contributions to bring about, which cannot be promoted better than by his Majesty's gracious example, which I hope will not be wanting, upon your Grace's, and our new lord lieutenant's, intercession.

"We are printing an account of our proceedings, from our first establishment, which, as soon as finished, shall wait upon your Grace."





Ill success of  
attempt to con-  
vert the Papists  
by the Irish  
language.

Disappointment  
and loss of Mr.  
Richardson.

Recommended  
for a benefice,  
January, 1729.

This society seems to have absorbed what little interest may have remained in the country for the attempt to convert the Popish natives of Ireland to the reformed Church, by means of their own language. The ill success of the proposal, when brought before the parliament and the convocation, in 1711, there has been heretofore occasion to notice. To the benevolent proposer, Mr. Richardson, it became the occasion of much disappointment and loss; for "he met with great opposition, not to say oppression, instead of either thanks or assistance, and suffered the loss of several hundred pounds expended in printing the Common Prayer Book in Irish, and other necessary charges he was at in that undertaking?" This is stated in a letter of September 3, 1730, to the Duke of Dorset, by Archbishop Boulter, who, on this account, as well as from regard to the general worth and loyalty of Mr. Richardson, expressed his desire to "contribute somewhat towards making him a little easy in his circumstances, and to procure him, by the Duke's favour, some dignity in the Church." Indeed, in January, 1729, the primate had recommended him to Lord Carteret, for a benefice, and again in June, 1730: the present application was more successful, as it was the cause of his appointment to the deanery of Duach or Kilmaclough, worth about 120*l.* or 140*l.* a year. The deanery of Kilmore, of the value of about 300*l.* a year, becoming vacant in June, 1734, the great advantage in emolument, and the neighbourhood of Kilmore to Mr. Richardson's parish of Belturbet, induced him to solicit an exchange, which the primate accordingly pressed upon

<sup>1</sup> BOULTER'S *Letters*, ii., p. 24.



the lord lieutenant, but without success. He had, in the interval, been recommended for a chaplaincy to a regiment; but, on such occasions, it was usual for a present to be made to the colonel for his consent, and Mr. Richardson was too poor to make it. It is a melancholy reflection, that a worthy clergyman should have zealously exerted himself for the extension of the Church, and the promotion of true religion over the country, and have thereby involved himself in difficulties, and at an advanced age, for an argument by which his appointment to the chaplainship was supported was, that he was at least twenty-five years older than the chaplain in possession, should have met with so indifferent a requital.

His services badly  
requited.

At this period, a vigorous effort was made in behalf of the Presbyterians, for removing their disabilities, and raising them to a position of civil and political power.

Effort in favour  
Presbyterians.

When the clause containing the sacramental test was first transmitted from England, for the purpose of being introduced into the bill "to prevent the further growth of Popery," in the reign of Queen Anne, all imaginable expedients were employed by the dissenters to obstruct its passing into a law. But all opposition was in vain; for, with few exceptions, the whole body of both Lords and Commons passed the clause with great readiness, and defended it afterwards with great resolution. Subsequent attempts to procure its repeal were equally ineffectual: first, under the vice-royalty of the Earl of Pembroke, in 1707, when the courage and confidence of the dissenters were revived by his Excellency's speech on the meeting of parliament, "that the queen would be glad of any expedient for

Attempts to  
repeal the sacra-  
mental test,

In 1707.



1708,

strengthening the interest of her Protestant subjects of Ireland; then during the government of the Earl of Wharton, who was appointed lord lieutenant in 1708, and who soon gave a fresh impulse to their hopes and movements by a declaration from the throne, "that they were neither to be persecuted nor molested;" a declaration whence they inferred, that all their imagined grievances were to be removed; and again in the lord lieutenancy of the Duke of Shrewsbury, which commenced in 1713, and occupied the succeeding portion of the queen's reign<sup>a</sup>.

1713.

Resumed in 1731.

In all these attempts they had been defeated by the determined resistance of the legislature, and the subject does not appear to have been publicly resumed till after the accession of King George II. Then, however, occasion seems to have been taken from an experiment recently made, but unsuccessfully, in England, for endeavouring, in Ireland, to repeal the sacramental test, in order to prepare the way for its abolition in England also. It was in contemplation to try the question in the parliament of 1731; and different publications were put forward on the side of the dissenters, and met by counter-publications of their opponents. And, as the session approached, the northern head-quarters of dissent sent up to Dublin a band of teachers, accompanied by many of their elders and agents, and supported by a general contribution, to solicit their establishment, with a capacity of holding all military, as well as civil, employments, and demanding, in short, that the parliament should fix them upon an equal foot with the Church established<sup>b</sup>.

Deferred till 1733.

But the business was deemed, at that time, not

<sup>a</sup> SWIFT'S *Works*, viii., p. 398—407.<sup>b</sup> *Ibid.*, p. 391.



ripe for trial, and it was accordingly deferred till the session of 1733, when the Duke of Dorset, at the opening of the parliament after his recent return from England, called upon them to secure "a firm union amongst all Protestants, who have one common interest, and the same common enemy." This call for union, if it needed explanation, was explained by the facts, that he caused information to be given to the dissenters and others, of his instructions to procure, if possible, the repeal of the test; and that he exerted all his influence upon persons dependent on the government, and upon others whom he could hope to bias, for disposing them to concur in the design, an attempt in which he was assisted by other publick functionaries in the king's service.

Recommendation  
of Duke of  
Dorset.

Much apprehension, however, was entertained by the government of the success of the attempt; and, if brought into parliament, whatever should be the event, the bill was expected to cause a great ferment in the country, so that it was unanimously agreed, that it would not be proper to bring the affair into either house of parliament till the supply was secured.

Meanwhile, however, as the design could not be kept secret, a great excitement was occasioned, both in and out of both houses of parliament. From the northern counties, the chief harbour of sectarianism, many dissenting ministers and other agents of their party poured into Dublin, anxiously soliciting aid among the members of the legislature, and sanguine of success, if the government would use their whole influence in promoting it. From several parts of the kingdom, many of the clergy flocked together to oppose the design, and showed no defect of zeal in maintaining their opposition, wherein they were

Excitement  
caused by the  
proposal.





animated by their brethren of the Church of England. A pamphlet war was carried on, in support and in reprobation of the repeal, with vigour and perseverance, in which Dr. Syngé, archbishop of Tuam, Dean Swift, Dr. Tisdell, and other churchmen of ability, were distinguished. An unusual number of members of parliament were collected and detained in Dublin by the interest excited on the question; whilst the opposition, which had drawn many together, was invigorated and inflamed by mutual communication, and visibly gained ground. In the opinion of Archbishop Boulter, "there were near three to two against it among the Commons, and the majority was so clear, that he questioned whether many who were for it would not have absented themselves or have voted against it, if it had come to a division, to avoid marking themselves to no purpose." And he speaks of himself as "fully satisfied, that, in the House of Lords, there would have been at least two to one against it<sup>10</sup>."

Opposed in parliament.

In fact, the opposition was so decided that it was judged imprudent to attempt the bringing in of a bill, as related by the primate in a letter of December 18, 1733, to the Duke of Newcastle, "whom he thought it his duty to acquaint with an affair of great consequence just over," or, as he terms it, "the push for repealing the test in favour of the dissenters<sup>11</sup>:"

Primate's letter to the Duke of Newcastle, Dec. 18, 1733.

"There were daily reports spread that the bill would be brought in such or such a day; and some in the opposition gave out they would move for it, that the point might be decided one way or another: till at length, after much impatience shown on the occasion, on this day se'nnight, a very unusual, and, I think, unparliamentary motion was made,

<sup>10</sup> BOULTER'S *Letters*, ii., p. 89.

<sup>11</sup> *Ibid.*, p. 86.



that after the next Friday the house would neither receive bills, nor heads of bills, for repealing any part of the acts to prevent the growth of Popery, in one of which the sacramental test is enacted. There was some opposition made to the shortness of the time, and the next Monday moved for; but the warmth of the house, which was a very full one, against any further delay, and indeed against any repeal of the test, appeared so great and so general, that it was thought most prudent not to divide about that resolution.

“And upon considering what then appeared to be the sense of much the greater part of the house, and what was found to be the disposition of the members by talking with them, it was concluded at a meeting at the castle on Wednesday morning, and another on Thursday morning, where some of the agents of the dissenters were present, to be most for the credit of the government, and the peace of the kingdom, not to push for a thing which plainly appeared impracticable; and it was thought a very dangerous step to unite a majority of the house in an opposition to the intentions of the government, since it was not so certain when such an union might be dissolved.

Attempt decided to be impracticable.

“And at a meeting of several members of the House of Commons, who were disposed to repeal the test, it was agreed that, in the present state of affairs, it would be wrong to push for a thing that would certainly miscarry.”

The effect produced on the dissenters by this decision is thus further reported by the primate in a letter of December the 20th, to the Bishop of London:

Primate's letter to Bishop of London, Dec. 20, 1733.

“Some of the agents of the dissenters there present,” (that is, at the meeting at the castle mentioned in the letter to the Duke of Newcastle<sup>12</sup>;) “seemed satisfied, but one or two of them were for having the thing hazarded, insisting it would not be lost by a dishonourable majority. I hear some among the dissenters, especially their ministers, are very angry on this occasion.

Anger of the dissenters.

“I am apt to think one reason of it may be, that when

<sup>12</sup> BOULTER'S *Letters*, ii., p. 90.



they first canvassed among the members they mistook civil answers for promises, and wrote to their friends in the North with greater hopes of success than they had reason for; and now do not care to own that they were mistaken in their calculations. Though, besides, I am satisfied they were mistaken in their numbers, because several who had promised them at first, upon seeing such a heat raised by it, fell off.

“Another reason given by them to several for pushing it, when it seemed desperate was, that their friends in England instructed them to push it at all adventures.

“The heat among the churchmen here will, I think, be soon over: but I do not hear of much disposition to temper among the dissenters. It is certain that their preachers are drawing up a memorial to send over to their friends in England to throw the blame of the miscarriage on my lord lieutenant, though unjustly, since he was not wanting in his endeavours to serve the dissenters, but really it was not at all practicable, at least at this time. But some of their laity, those especially of more temper and prudence, are endeavouring to hinder it, but with what success is not yet known.

“As this is an affair of some consequence, I thought proper to give your Lordship some account of it.”

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## SECTION IV.

*Episcopal appointments. Death of Bishop Lambert. Its remarkable consequence. Death and Funeral of Bishop Ellis. Account of George Berkeley. His Character. His project of founding an University at Bermudas. Its failure. Made Bishop of Cloyne, 1733. His refusal to change his see. Attempt to relinquish his Bishoprick. His residence in Oxford, and sudden death. Projects about patronage by Irish Government. Counter-projects in England. Account of Thomas Rundle. His early preferments. His nomination to the see of Gloucester stopped by Bishop Gibson. His Character. His appointment to Derry. Disapproved of. Remarks thereupon. His situation in Ireland, as described in letters by himself.*

SEVERAL changes, which about this time occurred on the episcopal bench, may here receive a portion of our attention.

Episcopal appointments.

On the 6th of February, 1732, died Dr. Lambert, bishop of Meath. He had been brought to Ireland in 1708 by the Earl of Wharton, as his chaplain, at the special desire of the Archbishop of Canterbury, several other English bishops, and the Lord Treasurer Harley<sup>1</sup>. In 1710 he incurred the censure of the lower house of convocation in Ireland, as author of a libelling letter; an occurrence alluded to by Dr. Swift, but with no explanation<sup>2</sup>. In 1717 he was consecrated to the bishoprick of Dromore, and in 1727 translated to that of Meath; his death occurred in Dublin at the above-mentioned date, having been preceded by the fracture of his right arm on the 28th of January, caused by treading on his gown as he was stepping out of his coach at his own door<sup>3</sup>.

Death of Bishop Lambert.

<sup>1</sup> SWIFT'S *Works*, x., p. 73.

<sup>2</sup> *Ibid.*, xiv., p. 318.

<sup>3</sup> MS. ARCHDALL.





Its remarkable  
consequence.

The vacancy is remarkable as having given occasion for the translation of four other prelates, and the consecration of a fifth: the Bishops Ellis, Cobbe, Maule, and Syngé being respectively translated from Kildare, Dromore, Cloyne, and Clonfert; which last see was filled by the promotion of the lord lieutenant's chaplain, Mordecai Cary, a native of England, doctor of divinity of Trinity College, Cambridge, and rector of the parish of St. Catherine Colman, Fenchurch-street, London.

Death of Bishop  
Ellis.

His funeral.

Of the four translated prelates mentioned above, the first within two years followed his predecessor to the grave. Bishop Ellis died the 1st of January, 1734, and on the 3rd was buried with great ceremony in Christ Church, Dublin, the deanery of which he had held in commendam with the bishoprick of Kildare more than twenty-six years, before his removal to Meath. The funeral procession was composed of the boys of the blue-coat hospital, to which he bequeathed 100*l.*, singing psalms; forty-eight clergymen walking before the hearse, with scarves and hat-bands; eight clergymen in mourning cloaks and crape hat-bands; the crozier borne before the king of arms, who carried the mitre on a cushion; the hearse adorned with escutcheons, and attended by the coaches of the Duke of Dorset, lord lieutenant, the primate, the Archbishops of Dublin and Cashel, and many other lords and persons of distinction. The appearance of the crozier and mitre gives a peculiar character to this solemnity.

It may be thought remarkable that the appointments, which followed the death of Bishop Lambert, are not at all noticed by Archbishop Boulter in his letters. But on the death of Bishop Ellis, he con-



curred with the lord lieutenant, the lord chancellor, and the Archbishop of Dublin, in recommending Bishop Price of Ferns and Leighlin for Meath, and Bishop Synge of Cloyne for Ferns and Leighlin: founding his recommendation on their firm attachment to his Majesty, on their being of great service in the House of Lords, and both in the English interest. In his letter to the Duke of Newcastle, conveying this recommendation, he further says, "As to a successor to the Bishop of Cloyne, my lord lieutenant looks upon it as settled in England, that Dean Berkeley is to be made bishop here the first occasion. I have, therefore, nothing to say on that head, but that I wish the dean's promotion may answer the expectation of his friends in England."

Recommendation  
of his successor.

Of George Berkeley, a native of the county of Kilkenny, a scholar of the free school of the county town, and a senior fellow and doctor of divinity of Trinity College, Dublin, who had been promoted to the deanery of Derry on the 10th May, 1724, and was now elevated to the bishoprick of Cloyne, and consecrated the 19th of May, 1734, the name has been commemorated by Pope, as of one endowed with "every virtue under heaven:" by Dr. Johnson, as recorded by Mr. Boswell<sup>a</sup>, on the authority of Dr. Maxwell, he has been characterized, as "a profound scholar, as well as a man of fine imagination:" and his epitaph, from the pen of the late learned Archbishop of York, Dr. Markham, as inscribed on a monument in Christ Church Cathedral, Oxford, where he died in 1753, in the seventy-third year of his age, records him as a man eminently distinguished amongst the foremost men of all ages, for genius and erudition,

Account of  
George Berkeley.

His character.

<sup>a</sup> BOULTER'S *Letters*, ii., p. 91.

<sup>a</sup> *Life of Johnson*, ii., 128.



for probity and beneficence; and concerning whom the Christian and the patriot might alike exult in the reflection that Berkeley had lived. Some particulars of his life and singular character are thus communicated by Dean Swift to Lord Carteret, in a letter of Sept. 3, 1724, soon after Dr. Berkeley's preferment to the deanery of Derry<sup>7</sup>.

Dean Swift's  
description of  
him.

"There is a gentleman of this kingdom just gone for England: it is Dr. George Berkeley, dean of Derry, the best preferment among us, being worth eleven hundred pounds a year. He takes the Bath in his way to London; and will, of course, attend your Excellency, and be presented, I suppose, by his friend my Lord Burlington. And because I believe you will choose out some very idle minutes to read this letter, perhaps you may not be ill entertained with some account of the man and his errand.

His travels.

"He was a fellow of the university here; and going to England very young, about thirteen years ago, he became the founder of a sect there called the *immaterialists*, by the force of a very curious book upon that subject. Dr. Smalridge and many other eminent persons were his proselytes. I sent him secretary and chaplain to Sicily, with my Lord Peterborow: and upon his Lordship's return, Dr. Berkeley spent above seven years in travelling over most parts of Europe, but chiefly through every corner of Italy, Sicily, and other islands. When he came back to England, he found so many friends, that he was effectually recommended to the Duke of Grafton, by whom he was lately made Dean of Derry.

His project of  
founding a uni-  
versity at Ber-  
mudas.

"Your Excellency will be frightened, when I tell you all this is but an introduction; for I am now to mention his errand. He is an absolute philosopher with regard to money, titles, and power; and for three years past has been struck with a notion of founding an university at Bermudas, by a charter from the crown. He has seduced several of the hopefulest young clergymen, and others here, many of them well provided for, and all of them in the fairest way

<sup>7</sup> SWIFT'S *Works*, xi., p. 248.



of preferment: but in England his conquests are greater; and I doubt will spread very far this winter. He showed me a little tract, which he designs to publish: and there your Excellency will see his whole scheme of a life academico-philosophical, [I shall make you remember what you were,] of a college founded for Indian scholars and missionaries; where he most exorbitantly proposes a whole hundred pounds a year for himself, forty pounds for a fellow, and ten for a student. His heart will break, if his deanery be not taken from him, and left to your Excellency's disposal.

"I discouraged him by the coldness of courts and ministers, who will interpret all this as impossible, and a vision: but nothing will do. And, therefore, I humbly intreat your Excellency, either to use such persuasions as will keep one of the first men in this kingdom, for learning and virtue, quiet at home; or assist him, by your credit, to compass his romantick design: which, however, is very noble and generous, and directly proper for a great person of your excellent education to encourage."

Recommended to  
Lord Carteret's  
patronage.

It was shortly after the date of this letter, that Dr. Berkeley published his benevolent plan<sup>a</sup>, under the title of "A Proposal for the better supplying of Churches in our foreign Plantations, and for converting the savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermudas." His zeal and energy in this cause were ardent and indefatigable, and his eloquence most expressive, as described by Dr. Joseph Warton, in his *Essay on the Genius and Writings of Pope*. "Lord Bathurst told me," observes he, "that all the members of the *Scribblers Club* being met at his house at dinner, they agreed to rally Berkeley, who was his guest, on his scheme at Bermudas. Berkeley, having listened to all the lively things they had to say, begged to be heard in his turn; and displayed his plan with such an asto-

Anecdote of his  
plan.

<sup>a</sup> SWIFT'S *Works*, x., p. 219, note.





nishing and animating force of eloquence and enthusiasm, that they were struck dumb; and, after some pause, rose up all together with earnestness, exclaiming, 'Let us all set out with him immediately.'

Failure of his  
plan.

Having obtained a royal charter, Dean Berkeley set sail for Rhode Island in September, 1728. But his design being rendered ineffectual by the want of support from those on whom it depended for success, he returned to England in 1731; and in a sermon preached at Bow Church, Feb. 18, 1732, before the Society for Propagating the Gospel, gave an account of his labours.

His Minute Phi-  
losopher.

The anecdote, above cited from Dr. Warton's *Essay on Pope*, was incidental to his notice of one of Dr. Berkeley's writings; where, commenting on Pope's *Epistle to Addison* upon his *Treatise on Medals*, "written in that pleasing form of composition, so unsuccessfully attempted by many modern authors, *dialogue*," the critick proceeds to say, "There are in English three dialogues, and but three, says a learned and ingenious author, who has himself practised this way of writing with success, 'that deserve commendation, namely, the *Moralists* of Lord Shaftesbury, Mr. Addison's *Treatise on Medals*, and the *Minute Philosopher* of Bishop Berkeley.'" "Alciphron," pursues Dr. Warton, "did, indeed, well deserve to be mentioned on this occasion; notwithstanding it has been treated with contempt by a writer much inferior to Berkeley in genius, learning, and taste." The writer to whom he alluded, as explained in a note, was Bishop Hoadly, in letters to Lady Sundon, first volume of his works. "But Sherlock," as Dr. Warton subjoins, "thought highly of Alciphron, and presented it to Queen Caroline with many encomiums. The queen was used to be delighted with

The queen's high  
opinion of him.



the conversation of Berkeley, and perhaps Hoadly was a little jealous of such a rival."

It was, indeed, in consequence of the high estimate formed of his character by Queen Caroline that Dr. Berkeley was eventually advanced to the episcopate; his promotion to which, according to a biographical memoir of him, was attended by a remarkable disappointment in the first place, and then by as remarkable a counteraction. By the desire of her Majesty we are informed he was named to the rich deanery of Down, on its becoming vacant after his return; and that the king's letter was actually sent over for his appointment. But the royal intention had not been previously notified to the Duke of Dorset, who was so much offended at the disposal of the most valuable deanery in Ireland without his concurrence, that the appointment was not pressed; whereupon her Majesty declared, that if they would not suffer Dr. Berkeley to be a dean, he should be a bishop; and, accordingly, on the see of Cloyne becoming vacant in 1734, he was consecrated to that bishoprick. His episcopal mansion became thereupon his regular, and, with little exception, his constant residence, and the discharge of his episcopal duties his constant care. His parochial visitations, and confirmations in different parts of his diocese, were frequent; and the revival of the useful office of rural deans, which had fallen into disuse, is attributed to his directions.

His consequent preferment.

Bishop of Cloyne, 1733.

Soon after his promotion to the episcopate he declared his resolution never to change his see. His condition in respect of income was such as to enable him to resist the temptation of departing from his own principles, which were not favourable to episcopal translations. The offers, therefore, of the

His refusal to change his see.



opulent see of Clogher, made to him by the Earl of Chesterfield, and of any other translation which there might be an opportunity of making to him, were at once rejected. It has been stated by his biographer, that, in conformity with his express desire, "to add one more to the list of churchmen, who are evidently dead to ambition and avarice," he declined the queen's offer of an English mitre, just before his embarkation to America. But as this occurred in 1728, and he afterwards, in 1734, accepted the offer of an Irish mitre, his refusal in the first case is attributable to a different cause from that which the biographer supposes.

Attempt to relinquish his bishoprick.

A wish that he might be enabled to superintend his son's education in Oxford, and still more to indulge in the learned retirement of that university, connected with a conscientious sense of the impropriety of a bishop's permanent absence from his diocese, induced him, at a more advanced period of life, to attempt an exchange of his bishoprick for some canonry or headship at Oxford. Failing in that attempt, he applied to the secretary of state for his Majesty's permission to resign his bishoprick, the value of which is stated to have been at least 1400*l.* a year. So extraordinary a petition excited his Majesty's curiosity, and caused his inquiry from whom it came; when, learning that the person was his old acquaintance, Dr. Berkeley, he declared that he should die a bishop in spite of himself, but gave him full power to choose his own place of residence.

His residence in Oxford, and sudden death.

His consequent residence at Oxford was brief, and suddenly terminated on the evening of Sunday, the 14th of January, 1753; so sudden, indeed, that his body was cold, and his joints stiff, before it was discovered, as he lay upon a couch, and seemed to be sleeping, till his daughter, on presenting to him a



cup of tea, first perceived his insensibility. An incident, as remarkable as the suddenness, attended his departure: it was in the midst of his family, whilst his lady was reading to him the lesson in the Burial Service, that he, in the language of Holy Scripture, thus "fell asleep." The fact of his sudden dissolution, and of its having occurred under some such circumstances as have been here mentioned, is related by different writers. The book is stated, by Bishop Newton, in his own *Life*, to have been a sermon of Bishop Sherlock's. A full-length portrait of Bishop Berkeley adorns the Examination-Hall of Trinity College, Dublin.

For the purpose of bringing these incidents in Bishop Berkeley's life together, I have anticipated twenty years. I return, and remark that at the time of the late Bishop of Meath's death, that of Bishop Downes of Derry was expected; so that the lord lieutenant being then in Dublin, upon the translation of the Bishop of Ferns to Meath, and the Bishop of Cloyne to Ferns, the primate, the lord chancellor, and the Archbishop of Dublin, agreed with his Excellency "that if he would come into those translations, they would very readily join with him in recommending Dr. Hort, bishop of Kilmore, to be translated to the bishoprick of Derry, and Dr. Clayton, bishop of Killala, to the bishoprick of Kilmore<sup>o</sup>."

Projects of the  
Irish govern-  
ment.

In the ensuing August, the primate, by a letter from Dublin, informed the Duke of Dorset of the Bishop of Derry's continued ill health and increased weakness; and added his "hope that, as to the translations that may be proper, whenever it pleases God to remove him, they continue as his Grace





was pleased to settle them when he was here; though I find," he remarks, "by what is said here, from good hands, there have been some endeavours made to alter them; but, I would flatter myself, without success; since I think it cannot be done without creating a general discontent on the bench of bishops<sup>10</sup>."

Counter-projects  
in England.

On the occurrence of the vacancy in the ensuing January (1735), the primate forthwith apprised the lord lieutenant, that he, the lord chancellor, and the Archbishop of Dublin, had, with the speaker, sent such a recommendation as had been agreed on; but that there were reports in Dublin, "that a push was making at London to pass by the Bishop of Killmore, and remove the Bishop of Killala directly to Derry. As the Bishop of Killala," he continues, "is very young for a bishop, and has but four juniors on the bench, I am satisfied it will cause a great uneasiness, if he should be translated to the best bishoprick in this kingdom. And as there can be but about 200*l.* per annum difference in the two bishopricks, I would hope Mrs. Clayton, if she were talked to, would not make a push for a point, that may very much distress us here<sup>11</sup>." Now, Mrs. Clayton, as noticed by the editor of Primate Boulter's *Letters*, was a very favourite lady of the bedchamber to Queen Caroline, consort of King George II.: in the life of Bishop Hoadly, prefixed to his works in three volumes, folio, she is spoken of as "the prudent and amiable Lady Sundon, more known by the name of Mrs. Clayton, bedchamber woman and friend of Queen Caroline;" and annexed to the life are several letters written to her by the bishop. Her husband was created Lord Sundon in the year 1735.

Attempt to promote Bishop Clayton.

This project, however, of the Irish government,

<sup>10</sup> BOULTER'S *Letters*, ii., p. 97.

<sup>11</sup> *Ibid.*, p. 102.



and the primate's hope, failed in a different quarter, and on another account, of which some particulars require explanation.

Thomas Rundle, as we learn from a biographical preface to his letters, edited by Mr. Dallaway, in Dublin, 1789, was born of parents in the middle rank of life, near Tavistock, in Devonshire, about 1686. He was brought up at the free-school in Exeter, and thence transferred, in 1702, to Exeter College, Oxford, where he formed an intimate friendship with Mr. Talbot, son of the Bishop of Salisbury. Having taken the degree of B.C.L., in 1710, he soon afterwards became acquainted with Mr. William Whiston, who was endeavouring to form a society for promoting what he called primitive Christianity; whose opinions Mr. Rundle appears in some degree to have imbibed, but soon saw cause to renounce them. Having been introduced to the notice of Bishop Talbot by his college friend, who, however, died at an early age, he enjoyed his favourable opinion and patronage; was admitted to holy orders; and promoted, first to the archdeaconry of Wilts, and afterwards, on his patron's translation to Durham, to a prebendal stall in that cathedral, and to the mastership of Sherborne hospital; residing, however, in the episcopal palace, as the bishop's domestick chaplain, in which office he was associated with Dr. Secker, afterwards Archbishop of Canterbury.

On the death of the Bishop of Durham, his son, the Lord Chancellor Talbot, particularly distinguished Dr. Rundle as his friend, and entertained him on the same terms as his father had done; and endeavoured to promote his advancement by a measure which caused him, as Dr. Johnson observed, to

*Account of  
Thomas Rundle.*

*His early prefer-  
ments.*

*His nomination  
to the see of  
Gloucester, 1733.*



become “unfortunately famous.” For the see of Gloucester having been vacated in December, 1733, he was nominated to it on the lord chancellor’s solicitation, and publicly announced as the successor, when his preferment was stopped by the interposition of Gibson, bishop of London. In filling up vacancies in the English episcopate at that time, Bishop Gibson’s influence was most powerful; and he refused to sanction the appointment of Dr. Rundle, against whom he had conceived a strong objection, founded on his former connection with Whiston, notorious for his heterodox opinions, and on some sceptical sentiments, vaguely imputed to him by a Mr. Venn, as having been uttered in conversation many years before.

Stopped by  
Bishop Gibson.

The editors of Archbishop Secker’s Works, Bishop Porteus and Dr. Stinton, speaking of the archbishop’s early association with Dr. Rundle, describe the latter as “a man of warm fancy, and very brilliant conversation, but apt sometimes to be carried by the vivacity of his wit into indiscreet and ludicrous expressions, which created him enemies, and, on one occasion, produced disagreeable consequences<sup>12</sup>.” And, in a letter to a friend, Dr. Rundle gives the following description of himself: “I am an open, talkative man, and not one of my acquaintance ever suspected my disbelief of the Christian religion, from any expression that ever dropped from me, in the most unguarded hour of vehemence in dispute. I never omitted one opportunity of defending it in private, when the turn of conversation made it decent, or in publick, when the disputes of the age made it necessary. I have spoken charges to the clergy, or preached on the most solemn occa-

His character.

His description  
of himself.

<sup>12</sup> *Life of Archbishop Secker*, p. x.



sions, against Collins, Woolston, Tindal, as multitudes will, and have testified. But, from a chance conversation, Mr. Venn thinks otherwise. . . . I do not doubt but the Bishop of London thinks me a very bad man, and thinks in opposing me he doth God and the Church good service; but it is not me, but the phantom represented to him under my name, that he so vehemently opposes. If he knew me, possibly I should have the favour of his esteem and recommendation. I only complain that he prefers a tittle-tattle, hearsay character from men, that have no intimacy with me, to the Dean of Christ Church (Dr. Conybeare), whom he loves; to all my acquaintance, whom he hath examined; to the speaker, whom he cannot but esteem; and the lord chancellor, whom every man in England, unless those who are angry on this occasion, loves and esteems, and rejoices in his integrity. . . . If these testimonies on my behalf are insufficient, I am contented to be disregarded, and must submit to an usage, that is as unexampled as undeserved<sup>13</sup>."

The consequence, however, of the Bishop of London's opposition was, that the bishoprick of Gloucester, which had been designed for Dr. Rundle, was given to his friend, Dr. Benson, whom the Bishop of London with much difficulty prevailed on to accept that dignity<sup>14</sup>. And the influence of the lord chancellor was soon afterwards exerted to procure for Dr. Rundle the lucrative see of Derry.

Benson made  
Bishop of Gloucester.

The suspicion which had been thus cast on the bishop-elect's opinions, and the fact of his consequent rejection from an English bishoprick, were by no means an auspicious introduction of him to a similar station in the Irish Church. It is not there-

Rundle appointed  
to Derry.

<sup>13</sup> *Biograph. Preface.*

<sup>14</sup> *Life of Secker*, p. xvii.





Appointment  
disapproved of.

fore cause of wonder, if the appointment was spoken of with disapprobation. "What do you say," demands Mr. Pulteney of Dean Swift, in a letter dated London, March 11, 1735<sup>15</sup>, "to the bustle made here to prevent the man from being an English bishop, and afterwards allowing him to be good Christian enough for an Irish one? Sure the opposition, or the acquiescence, must have been most abominably scandalous. By what I can learn of Dr. Rundle's character, for I am not in the least acquainted with him myself, he is far from being the great and learned man his friends would have the world believe him; and much further yet from the bad man his enemies represent him."

Sentiments of the  
primato,

In Ireland, the appointment was naturally regarded with disfavour. "I have had the honour of your Grace's of January 23, and February 13," writes Archbishop Boulter to the Duke of Dorset, February 20, 1735. "I am obliged to your Lordship for your kind information, that there was room for accidents in England, in relation to the bishoprick of Derry, which, otherwise, was likely to go, as desired, from hence. . . . I confess I am very sorry to hear, that the publick service has made it necessary to give the bishoprick of Derry to Dr. Rundle, because your Grace cannot but be sensible it will give a handle to some clamour here." And with the other members of the episcopal bench, it was far from being a source of satisfaction. Dean Swift, indeed, satirised the bishops with severity, as if their dissatisfaction was occasioned solely by the superior qualities of their new brother:

And the other  
bishops.

Rundle a Bishop! Well he may—  
He's still a Christian more than they!  
I know the subject of their quarrels—  
The man has learning, sense, and morals.

<sup>15</sup> SWIFT'S *Works*, xiii., p. 160.



And the biographer of Rundle, Mr. Dallaway, observes of those who were disgusted with the appointment, that they "had imbibed the prejudices of popular clamour; and thought, without examining the circumstances, that the rejection from an English mitre could be no qualification for one in Ireland. But before these objections can prevail, it must be proved that the original deficiencies, whatever they were supposed to be, did truly and really exist." To this observation it may be sufficient to answer, that the very rejection of an individual, for such a cause, from one bishoprick, was, with the Church and community at large, a reasonable argument of his disqualification for another; and that means of investigating the charge were not within reach of those to whom the rejection itself was notorious. As to the comparison and insinuation of the satirist, they are not at all to the purpose, and need no reply.

Remarks on the justice of the disapprobation.

In the event, however, the prepossession conceived in disfavour of Dr. Rundle, in Ireland, gradually abated. On personal acquaintance, he became highly valued by his metropolitan; acquired, by his amiable manners and integrity, the good will of his brethren; and, in the language of Dean Swift, was generally "esteemed as a person of learning and conversation and humanity, and beloved by all people"<sup>10</sup>.

Abatement of the prepossession against him.

He was appointed to the bishoprick of Derry, by letters-patent, the 17th of July, 1735, and consecrated the 3rd of August, by the Archbishop of Armagh, assisted by the Bishops of Meath and Kilmore. In a letter to a friend, about five years afterwards, he gives the following description of his

Bishop Rundle's situation in Ireland.

<sup>10</sup> SWIFT'S *Works*, xiii., p. 314.



situation, which is copied on account of the information contained in it as to his diocese and clergy<sup>17</sup>:

Letter to a friend,  
1740.

"My situation in Ireland is as agreeable to me as any possibly could be, remote from the early friendships of my life. I have been served as Plato, in his commonwealth, would have Homer treated: 'First,' says the philosopher, 'do him honours, reward his merit, and then—banish him.' At Dublin, I enjoy the most delightful habitation, the finest landscape, and the mildest climate, that can be described or desired. I have a house there rather too elegant and magnificent; in the North an easy diocese, and a large revenue. I have but thirty-five beneficed clergymen under my care, and they are all regular, decent, and neighbourly; each hath considerable and commendable general learning; but not one is eminent for any particular branch of knowledge. And I have rather more curates, who are allowed by their rectors such a stipend, as hath, alas! tempted most of them to marry; and it is not uncommon to have curates that are fathers of eight or ten children, without anything but an allowance of 40*l.* a year to support them.

Exercise of  
episcopal discipline.

"The only discipline that I have as yet exerted, hath been to discard three out of my diocese, who, though refused certificates by me and my clergy, have obtained good livings in America, and found room for repentance. If their former misfortunes have been a warning to them, I rejoice at their success: but, if they are once more negligent of their conduct, there is no farther beneficial pardon for their follies in this life, though they should sincerely seek it with tears."

Letter of  
January, 1739.

In an earlier letter, January, 1739, he had written to another friend<sup>18</sup>:

"My chief pleasure here is in conversation with chosen friends, who bring learning into chit-chat, and are not ashamed of being cheerful, while they are talking on the most sublime subjects. We endeavour to make the muses, and all their polite arts, serve as handmaids to adorn real wisdom; and introduce into our hearts every truth that can make us love the Creator, or make us worthy of his love; that can make us enjoy life ourselves, or contribute to make

<sup>17</sup> DALLAWAY, p. clx.

<sup>18</sup> Ibid., p. exliii.



others do so, with thankfulness, as well as contentment and resignation."

And, as he had at one time laboured, as we have seen, under the imputation of deistical or sceptical opinions, it may be convenient to insert the following, written on the 22nd of March, 1743, with the prospect of early dissolution, which actually occurred the 14th of April following<sup>19</sup>:

Letter of March 22, 1743, on the approach of death.

" Dear Sir,

" Adieu—for ever. Perhaps I may be alive when this comes to your hands—more probably not; but, in either condition, your sincere well-wisher. Believe me, my friend, there is no comfort in this world, but a life of piety and virtue; and no death supportable, but one comforted by Christianity, and its real and rational hope. The first, I doubt not, you experience daily;—may it be long before you experience the second! I have lived to be *convicta satur*,—*passed through good report and evil report*; have not been injured, more than outwardly, by the last, and solidly benefited by the former. May all who love the truth in Christ Jesus, and sincerely obey the gospel, be happy; for they deserve to be so who (*αληθευειν εν αγαπη*) seek truth in the spirit of love.

" Adieu!—I have no more strength.—My affectionate last adieu to your lady.

" T. DERRY."

<sup>19</sup> DALLAWAY, p. clxvii.





## SECTION V.

*Bills for enforcing residence of Incumbents, and dividing large Benefices; opposed in Parliament, and by Dean Swift. His letter to Bishop of Clogher. Condemnation of the Bills, and censure of their supporters. Primate's silence about them. Bill for encouraging Building by Ecclesiastical persons. Bishop Tennison succeeded by Dr. Este. Bishop Brown satirised by Dean Swift. His literary compositions. Works of Archbishop Synge, Dr. Delany, and the Rev. Philip Skelton. Literary works little encouraged in Ireland. Exemplified in earlier times from Archbishop King's Correspondence. Clergy despoiled of their property. Tythe of Agistment confirmed to them by legal decisions; opposed in the House of Commons. Associations against the Clergy. Motives to the oppression. Provisions for resisting it. Injurious conduct of the House not remedied.*

Bill for enforcing the residence of incumbents, 1732.

IN 1732, two bills were brought into parliament; the one for enforcing the residence of incumbents on their benefices, and, with that view, laying them under the obligation of building houses on their glebes, if judged by the respective diocesans fit or convenient for the purpose, on such part of the glebe as the diocesan should direct; the other for subdividing large benefices into as many portions as the chief governour, with six of the privy council, should think fit, reserving to the original parish at least 300*l.* a year; such subdivision being made with the consent of the ordinary and patron, but dispensing with the consent of the incumbent, which was also necessary under two former statutes of the 2nd and 10th of George I., whereof this bill was proposed for an amendment.

Bill for subdividing large benefices.

Opposition to the

These bills, being introduced into the House of



Lords, promptly received the consent of a great majority, including most of the spiritual peers, though resisted by Bolton, archbishop of Cashel, Carr, bishop of Killaloe, and Howard, bishop of Elphin; but they were thrown out of the House of Commons, probably from an apprehension of the arbitrary power which, it was supposed, would thus be lodged in the hands of the prelates, and of the inconvenience which might be occasioned to the beneficed clergy. These objections, at least, were put forward in two pamphlets by Dean Swift, who took occasion to inveigh, with extreme acrimony, against the episcopal body, principally the bishops who had been brought over from England, not, however, without including many of those of Irish birth, for this attempt to enlarge their authority, and to degrade and impoverish their clergy.

bills in parliament,

And by Dean Swift.

With respect, however, to the former of these bills, surely it was not reasonable to suppose, as was invidiously supposed, in order to discredit it, that, "if there were a single spot in the globe more barren, more marshy, more exposed to the winds, more distant from the church, or skeleton of a church, or from any conveniency of building, the rector or vicar would be obliged, by the caprice or pique of the bishop, to build, under pain of sequestration, an office which ever falls into the most knavish hands; upon whatever point his Lordship should command, although the farmers had not paid one quarter of his dues<sup>1</sup>." Whilst, with respect to the latter bill, it should not be forgotten, that the power proposed to be given to the ordinary, was to be given to him in common with the patron, and was, in fact, only the power of consenting to an

Objections alleged against them,

<sup>1</sup> SWIFT'S *Works*, viii., p. 419.



action which was to be performed by the chief governour, with the assent of six, at least, of the privy council.

Especially by the dean.

The dean, however, was especially jealous of the episcopal authority, and his sensitiveness on the exercise of it has been already exemplified on more than one occasion in the course of this narrative. In the present case, his feelings were strongly expressed by a letter to Stearne, bishop of Clogher, July 1733, indicative, at once, of his sentiments towards an individual member of the episcopal bench, and towards the body in general<sup>2</sup>.

His letter to Bishop Stearne, July, 1733.

"My Lord,

"I have been told by some of our common acquaintance, that you have sometimes expressed your wonder, 'that I never waited on you for some years past, as I used to do for many years before; and that you could not guess the reason, because, to your knowledge, you never once dis-obliged me.' As nothing is more common than dropping acquaintance by the usual occurrences of life, without any fault on either side, I never intended to say or think anything of the matter, until a late proceeding of yours, which no way relates to me, put me upon a desire of finding matter to justify you to your friends here as well as to myself; because I always wished you well, and because I have been more than once instrumental to your service.

His dissatisfaction with the bishop.

"When I first became acquainted with you we were both private clergymen in a neighbourhood. You were afterwards chancellor of St. Patrick's, then was chosen dean, in which election I was the most busy of all your solicitors. When the compromise was made between the government and you, to make you easy, and Dr. Synge chancellor, you absolutely and frequently promised to give me the curacy of St. Nicholas Without; but you thought fit, by concert with the archbishop, to hold it yourself, and apply the revenue to build another church; against which it became me to say nothing, being a party concerned and injured,

<sup>2</sup> SWIFT'S *Works*, xiii., 31.



although it was generally thought by others, as well as myself, that it was an ill and dangerous precedent to build a church with the revenue of the minister. I desire no thanks for being instrumental in your next promotion, because, as things then stood, I consulted my own advantage. However, upon the queen's death, when I had done for ever with courts, I returned to reside at my post, yet with some kind of hopes of getting some credit with you: very unwisely; because, upon the affair of St. Nicholas, I had told you frankly, 'That I would always respect you, but never hope for the least friendship from you.'

"But, trying to forget all former treatment, I came like others to your house; and, since you were a bishop, have once or twice recommended persons to you who were no relations or friends of mine, but merely for their general good character, which availed so little, that those very persons had the greatest share of your neglect. I then gave over all thoughts of being instrumental to place merit and virtue under your protection by my recommendations; and, as I was ever averse from mingling with multitudes and strangers, I forbore by degrees to be a partaker of your hospitality, rather than purchase it at so dear a rate.

*His conduct in consequence.*

"This is the history of my conduct with regard to your Lordship, and it is now a great comfort to me that I acted in this manner; for otherwise, when those two abominable bills for enslaving and beggaring the clergy, which took their birth from hell, were upon the anvil, if I had found your Lordship's name among the bishops who would have turned them into a law, I might have been apt to discover such marks of indignation, horror, and despair, both in words and deportment, as would have ill become me to a person of your station: for I call God to witness that I did then, and do now, and shall for ever firmly believe, that every bishop who gave his vote for either of these bills, did it with no other view, bating farther promotion, than a pre-meditated design, from the spirit of ambition and love of arbitrary power, to make the whole body of the clergy their slaves and vassals until the day of judgment, under the load of poverty and contempt.

*His condemnation of the two bills,*

"I have no room for more charitable thoughts, except

*And censure of their supporters.*





for those who will answer now, as they must at that dreadful day, that what they did was out of perfect ignorance, want of consideration, hope of future promotion, (an argument not to be conquered,) or the persuasion of cunning brethren than themselves; when I saw a bishop, whom I had known so many years, fall into the same snare, which word I use in partiality to your Lordship.

“Upon this open avowed attempt, in almost the whole bench, to destroy the Church, I resolved to have no more commerce with persons of such prodigious grandeur, who, I feared, in a little time, would expect me to kiss their slipper. It is happy for me that I know the persons of very few bishops; and it is my constant rule never to look into a coach: by which I avoid the terror that such a sight would strike me with.”

With the concluding part of this letter, being as it is of a mere personal character, I forbear to proceed: remarking however that he cannot refrain from another incidental allusion to “the two enslaving and begging bills.”

Primate's silence  
about these bills.

It is somewhat remarkable, that in the published collection of Archbishop Boulter's *Letters* there is no notice taken, either of the intended introduction of these bills or of their failure: notwithstanding it had been his general habit to explain to the English government the circumstances of such enactments as were proposed in relation to ecclesiastical affairs; and the same practice was afterwards continued in December 1735, upon the transmission of two other bills. Upon these bills he entered rather largely with the Duke of Newcastle, explaining their occasion and provisions, though they were only intended to render more effectual former statutes, with respect to the building of houses and the distribution of parishes: yet he observed, speaking of the former of the two, “as what is enacted in this act, and those referred to in it, is wholly different from any law in



England, I must recommend it to your Grace's protection, that it may not be thrown out by the gentlemen of the law on your side, by reason of their not knowing the necessity and use of it here<sup>3</sup>."

Bill for encouraging the building of houses by ecclesiastical persons.

In fact, the principle of these acts, being that of encouraging incumbents to build houses and make improvements on church lands, by dividing the original cost among the builder and his successors, which had been taken for the foundation of an act in King William's reign, and recognised by another in the twelfth of King George I., was altogether unknown in England. It had been introduced into Ireland, for a remedy of the destruction of the bishops' palaces and the parsonage-houses by the wars of that country in 1641 and 1688; and in consequence of the inability or unwillingness of incumbents to rebuild them, where the whole expense was to light upon the builder. The expense had been at first distributed amongst three, and afterwards amongst four successive incumbents; and it was for the better security of the parties, entitled to reimbursement, that the present act was intended.

The death of Tennison, bishop of Ossory, in November, 1735, afforded the government an opportunity of showing a mark of attention to Archbishop Boulter, by promoting from the archdeaconry of Armagh to the vacant see his domestick chaplain, Dr. Este, who had accompanied him from England in that capacity about eleven years before. In the preceding month of August Bishop Clayton had been translated from Killala to the see vacated by the death of Brown, bishop of Cork and Ross. Of this last-named prelate, on his preferment to the

Bishop Tennison succeeded by Dr. Este, 1735.

<sup>3</sup> BOULTER'S *Letters*, ii., 114.



Bishop Brown  
satirised by Dean  
Swift.

episcopate in 1709, we had occasion to speak with respect. He however did not escape the satirical lash of the Dean of St. Patrick's, who in a letter of congratulation to his friend Dr. Sheridan, on his being appointed to a living in the county of Cork, in 1725, remarked, "If you are under the Bishop of Cork, he is a capricious gentleman; but you must flatter him monstrously upon his learning and his writings; that you have read his book against Toland a hundred times, and his sermons, if he has printed any, have been always your model, &c<sup>4</sup>."

His literary com-  
positions.

In fact, however, Bishop Brown, although he was a prelate distinguished for erudition and great powers of composition and elocution, had published no sermons except two or three on particular occasions. He is stated by Mr. Harris to have been a most severe judge of his own works<sup>5</sup>; and to have burned in his lifetime very many sermons which he thought unfinished, and not fit to be read in manuscript or in print. Still others must have remained: as two volumes of sermons on several important subjects were published under his name in London in 1749.

Works of Arch-  
bishop Synge,

As another Irish theological writer of this period; respectful mention may be here made of Archbishop Synge, from whose numerous tracts in four volumes I would select as worthy of special notice, and as singularly calculated to effect its very desirable object, *An Answer to all Excuses and Pretences for not coming to the Holy Communion*. And as another, Dr. Patrick Delany, author of *Revelation examined with Candour*, *The Life of King David*, a volume of sermons, and many other pieces; who was introduced to the acquaintance of Bishop Gibson by the following letter

And Dr. Delany.

<sup>4</sup> SWIFT'S *Works*, xi., p. 268.

<sup>5</sup> *Writers of Ireland*, p. 297.<sup>a</sup>



from Archbishop Boulter, dated Dublin, August 12, 1731<sup>e</sup>.

“ My Lord,

“ The person who waits upon you with this is Dr. Delany, minister of one of the principal churches in this city, and one of our most celebrated preachers. He has of late employed his thoughts and pen in the vindication of our most holy religion, and has some thoughts of printing what he has written, if it shall be thought to be of service. I knew of no person to whose judgment it was more proper to submit his performances than your lordship, who have so happily engaged yourself in the controversy, and seem to have the conduct of the defence of our most holy cause against the present most audacious insults of unbelievers. He comes over with a disposition to submit his writings, and the printing of them, to your Lordship's opinion.”

Letter from  
Primate Boulter  
to Bishop Gibson,  
August 12, 1731.

In pursuance of this communication, Dr. Delany published at London, in the year 1732, *Revelation examined with Candour*, &c., in two volumes, octavo. And in the same year was published, also at London, in two volumes, octavo, Dean Berkeley's *Alciphron, or the Minute Philosopher*. A few years later, namely in 1748, when the reverend Philip Skelton contemplated the publication of his *Deism Revealed*, he had recourse to Andrew Millar, the London bookseller, for the purpose, thinking the work of too great importance to be published in Ireland. Of this work it is remarkable, as stated on Mr. Skelton's authority by his biographer, Mr. Burdy, that the person, whom the bookseller consulted on the merits of the work, and on the probability of its quitting the cost of printing, was “ Hume the infidel.” He came, as related, “ to Mr. Millar's, took the manuscript to a room adjoining the shop,

Dr. Delany's  
“ *Revelation*  
Examined.”

Philip Skelton's  
“ *Deism Re-*  
vealed.”





examined it here and there for about an hour, and then said to Andrew, 'Print.'"—p. 351.

Literary works  
little encouraged  
in Ireland.

There appears to have been little encouragement given to literary works in Ireland at this period; and these instances may be taken in exemplification of a remark made by Archbishop Boulter on occasion of the intended publication of Bishop Gibson's invaluable *Preservative against Popery*. In a letter, dated May 20, 1735, he says:

"I am obliged to your Lordship for your late letter, and am glad that the best pieces against Popery, written in King James's time, are designed to be reprinted. I think it is much better than what was intended here some years ago, to reprint all that was then published.

Subscription to  
Bishop Gibson's  
"Preservative  
against Popery."

"I shall very cheerfully promote subscriptions here, into which I think the bishops will generally come, and several of the clergy, and some few of the college. I think I cannot fail of getting forty or fifty subscriptions; but little can be done in it till the parliament brings people to town in the winter. We are very much troubled with Popery here, and the book cannot but be very useful, but we are not over-much given to buy or to read books."

And in a later letter, of May 10, 1737, "I shall be ready to encourage the buying Mr. Serce's book here so far as I can; but we are less given to buy books here than can be imagined<sup>a</sup>."

Exemplified in  
earlier times.

This, however, was no new complaint; for the want of encouragement for literary works in Ireland some years before may be exemplified from Archbishop King's MS. Correspondence in Trinity College, of an earlier date. From some of his letters to Dr. Charlett, master of University College, Oxford, in 1720, it appears that a Concordance for the Septuagint,

<sup>a</sup> BOULTER'S *Letters*, ii., p. 112.

<sup>b</sup> *Ibid.*, p. 169.



composed by Dr. Aungier, was in possession of the college, and some negotiation for printing it was carried on between the archbishop and his correspondent, but without any good success. The failure drew from the former an expression of his sorrow, accompanied with the observation, "It is impossible for us to print it here, having neither money, character, nor hope of vent for it if it were printed." And in the succeeding letter of June 17, 1721, he thus enlarged on the disappointment :

MS. of Dr.  
Aungier.

"You see by the fate of Dr. Aungier's manuscript, in how hard circumstances scholars are here. Let them write never so valuable pieces, there is no way to get them printed : if any impression could be got, there is no way to vent it. The gentlemen of Ireland mostly live in England, and seem not yet to have come to relish books. Those who live here, being of the middle sort, are but few, and little inclined that way ; and as to the clergy, there may be about six hundred, and one-half of these curates, at about 30*l.* per annum. We have, by great application, augmented our bishopricks ; and now they are become valuable, we are told we must not expect any of them. We have likewise, by several contrivances, made some benefices valuable ; and these, being mostly either in the lord lieutenant or bishops, or in patrons who live in England, we are like to have the least share in them : and as to those clergymen who are sent us from England, I believe it will not be pleaded that they are the brightest, generally speaking ; though I confess, to my observation they seem notably dexterous and industrious to make money for their wives and children. Thus the see of Derry was served by Dr. Hickman, my successor, who entirely rooted up and destroyed a large flourishing wood, which I, with care and cost, had planted whilst at Londonderry. Thus the see of Kilmore was served by Dr. Whitnall, who sold a wood belonging to his see, which, if standing now, would, as I am informed, sell for twenty thousand pounds. But instances of such sort are too many to be mentioned.

Letter of Arch-  
bishop King to  
Dr. Charlett,  
June 17, 1721.

Want of literary  
taste.

Bishop Hick-  
man's treatment  
of the see of  
Derry.

Bishop Whit-  
nall's, or Weten-  
hall's, of Kil-  
more.



"By these you will understand what encouragement learning is like to meet with in this kingdom. I have some pieces by me, but know not what to do with them. I lately printed a form for consecration of churches, and a discourse on that subject; but was obliged to pay for the whole impression. If you will accept one or more of them, I will send them to you."

Letter to Dr.  
Woodward, Sept.  
12, 1713.

This was in 1721. To much the same effect he had written, September 12, 1713, to Dr. Woodward: "We live here in an unfortunate country as to learning, and seem to have little else to do, but to eat, drink, and sleep. If a man's thoughts should put him on anything that might deserve the press, he must pay for the printing, and distribute it gratis, there not being scholars enough to take off an impression."

Irish clergy despoiled of their property.

It had been the lot of the Irish clergy to be despoiled of large portions of their property in different ways. Through the confusion which at various times prevailed over the country, by violence, oppression, fraud, and other unlawful means, a large proportion of them had been stripped of their glebes, which had fallen into the hands of the laity; whilst their tythes had been so reduced by the artifices or forcible resistance of those from whom they were due, that they in general received little more than half of their legal claims. These spoliations, however, were the acts of individuals: it remained for large and numerous associations to combine together, and by means of a parliamentary power, opposed to and overpowering that of the law, to deprive the clergy of a further portion of their rights.

Tythe of agistment confirmed to them by legal decisions.

The clergy claimed the tythe of agistment, the technical name for the tythe of pasturage for dry



and barren cattle, by the common law, confirmed by statute of King Henry the Eighth: in some parts of the country, indeed, it had not been enforced, but it had been regularly allowed and paid in the northern parts. Resistance, however, having been made to the claim in 1707, the cause was tried in the Court of King's Bench, and judgment given for the clergyman; which judgment was afterwards affirmed in the King's Bench of England. In 1722, in a cause between the same parties in the Court of Exchequer, the clergyman obtained a decree. In the succeeding years several other clergymen met with a similar result; and in 1735 Dr. Synge, bishop of Ferns and Leighlin, filed, in one term, eight bills for the recovery of this tythe.

The clergy being thus supported by the law, recourse was had by their opponents to the House of Commons. Petitions for their interposition were presented by certain landowners against the clergy; and the house, composed as it was in a great degree of large landed proprietors, who were the persons chiefly interested, assumed to themselves the privilege of being judges in their own cause, notwithstanding it had been already decided by the judges of the land; and, among other resolutions, agreed to these: "That the allotments, glebes, and known tythes, with other ecclesiastical emoluments, ascertained before this new demand of tythe of agistment for dry and barren cattle, are an honourable and plentiful provision for the clergy of this kingdom;" and that "all legal ways and means ought to be made use of, to oppose all attempts that shall hereafter be framed to carry demands of tythe agistment into execution, until a proper remedy can be provided by the legislature<sup>9</sup>."

Opposed in the  
House of Com-  
mons.





Design of further  
hostility.

It was in agitation to pass some other votes, which were prepared on that subject, and which were intended to fall particularly on the barons of the exchequer, for their judicial decisions. By some of the more prudent members of the house, however, this design was stopped: still it had the effect of intimidating both the judges and clergy, so that no further suits were prosecuted. Animated meanwhile to more offensive proceedings by the countenance of the house, most of the lay lords and commoners combined in associations against the clergy: proposals for the like associations were sent down to the country, to be prepared for the ensuing assizes, and were signed in many of the counties: in each of those counties a common purse was formed, and a treasurer chosen, for supporting any lawsuit against the clergy; who were, moreover, threatened with opposition and distress in the maintenance of their other rights, if they ventured to sue for agistment; and were treated with a degree of hostility and malevolence, which, by moderate and sensible men, was thought equal to any signs of ill-will ever remembered to have been manifested against the Popish priests in the most dangerous times.

Associations  
against the  
clergy.

Motives to this  
oppression.

The motives to this unjust and illegal oppression of the clergy of their own communion, who appear to have borne the assault with a temper, which, as Archbishop Boulter states, "surprised their enemies," is thus suggested by him in a letter, containing a detailed account of the transactions, and addressed to Sir Robert Walpole, August 9, 1737<sup>10</sup>:

"I cannot accuse the bulk of the Protestants, except the Scots in the north here, of being enemies to episcopacy and the established clergy, as such; but some gentlemen have let their

<sup>10</sup> BOULTER'S *Letters*, ii., p. 184.



lands so high, that, without robbing the clergy of their just dues, they are satisfied their rents can hardly be paid; and others fall in with them, that they may be able to raise their lands as high: and the controversy here is, not whether the farmer shall be eased of an unreasonable burden, but whether the parson shall have his due, or the landlord a greater rent. Some hope they might come in for plunder, if the bishops were stripped; and most of the needy gentry here envy to see the bishops, by a proper frugality, though not without a decent hospitality, easy in their circumstances.

“Against any attacks of this nature, we shall prepare to make as good a provision for defence as we can: we shall not be wanting in our endeavours with those of weight in the house, and that are capable of any moderation, to prevent any new attempts on the rights of the clergy, without bringing on an attack by hastily raising a clamour that we are going to be attacked. But our great and only powerful defence, under the divine providence, is from the protection of his Majesty, from whose goodness we would hope to be defended in our just rights in common with our fellow-subjects.

Provisions for resisting it.

“And I would hope that if some discouragement from the crown were given to what is so unreasonable and unjust in itself, and must raise the greatest heats and animosities amongst us, and give the utmost encouragement to the Papists to see Protestants so violently attacking their own clergy; and that passing the next sessions quietly, would, with such discountenances, very much cool and balk the designs of the ill-intentioned, I cannot but make it my request, that you would be so kind as to recommend us to his Majesty’s protection, which he has graciously declared in his speeches to parliament he would afford our brethren of England; and that when my lord lieutenant comes to receive his instructions from his Majesty, before his setting out for his government here, he may be directed by his Majesty to signify, in what way shall be thought most proper, that the clergy may enjoy their legal rights, and that his Majesty will be graciously disposed to protect them therein from all unjust attacks.

Prayer for the king’s protection.

“By a paper of queries handed about, it looks as if

Project of a com-



mittee to examine into the conduct of the clergy.

some gentlemen designed to have a committee appointed to examine into the behaviour of the bishops and clergy in their pastoral cures. I must own we are not saints, nor are we the greatest of sinners. But what a committee set on foot by such as have the views, there is reason to fear too many have, may vote concerning our conduct, is easily guessed in general: and I hope will make no bad impression against us with the unprejudiced. But at the same time, I cannot but heartily wish, that these measures may be prevented, which I have great reason to fear are set on foot from England, and designed to be followed there, if they meet with success and encouragement here."

Injurious conduct of the House of Commons not remedied.

It does not appear that the apprehensions entertained by the primate of further acts of aggression against the clergy were realized; further than that, in a letter to the Bishop of London, of February 10, 1738, he briefly alludes to their "having got pretty well through the attacks on the Church in bills," and to an apprehension of "some angry votes from the Commons, particularly about agistment, on occasion of a clergyman having imprudently during the session given notice to his parishioners to pay it on pain of being prosecuted<sup>11</sup>." No remedy, however, was afforded against the inflammatory measure previously adopted by the House of Commons: and thus, under the sanction of a resolution of that assembly, operating with the force of a legislative enactment, though evidently opposed to the wishes of the co-ordinate branch of the legislature, and without the warranty of the crown, the landlords of the country persevered in resisting the lawful claim of the clergy, greatly to the personal injury of the latter, and, as there has been already occasion for noticing, to the obstruction of the Church's improvement.

<sup>11</sup> BOULTER'S *Letters*, ii., p. 191.



## SECTION VI.

*Carew Reynell, Bishop of Down and Connor. Death of Bishop Milles. His age and successor. Death and Character of Archbishop Synge. Archbishop Hort's Instructions and Sermons. Cessation of Primate Boulter's Letters. His death, Sept. 1742. His occupations and Character. His rule in Ecclesiastical patronage. Question of its fitness. Beneficial disposition of his Property. Local charities. Fund for augmenting small Benefices. His literary Productions. His Letters. Notice of his Secretary, Ambrose Philips. Close of information from Dean Swift and Mr. Harris. General remarks. Motives to Episcopal appointments. Political attachments. Intellectual and moral qualifications. Restoration of Episcopal residences. Value of Bishopricks. Dean and Chapter Lands. Deaneries. Parochial Benefices. Frauds and impositions on their Clergy. Their condition as to residence. Spoliation of their Glebes. Non-residence not their crying sin. Pluralities. Want of Churches. Non-cures. Effect of Clerical exertion exemplified in Rev. Philip Skelton.*

In May, 1737, the Duke of Dorset was succeeded in the chief government of Ireland by the Duke of Devonshire. The new lord lieutenant was attended by Carew Reynell, chancellor of Bristol, in the quality of his first chaplain; and had the opportunity of promoting him in 1739 to the bishoprick of Down and Connor, vacated by the death of Bishop Hutchinson.

Carew Reynell,  
Bishop of Down  
and Connor, 1739.

In 1740 died the learned Bishop Milles, who having been brought to Ireland, as first chaplain of the Earl of Pembroke, was promoted to the see of Waterford in 1708. He had been previously vice-principal of St. Edmund Hall, in Oxford, and regius

Death of Bishop  
Milles, 1740.





His age,

professor of Greek in that university: and besides other publications of a theological character, had put out at Oxford, in 1703, an edition of the works of St. Cyril, of Jerusalem. The eldest son of a Hampshire clergyman, who had resided forty years on his benefice of Hightclear, and died in 1720, aged 82, the bishop also attained a venerable age, and was, according to a note in the late Mr. Cooper's copy of WARE's *Bishops*, "The oldest bishop in the world, except the then Bishop of Worcester, Dr. Hough, who ordained him a deacon in the university of Oxford." This statement, however, of his age should seem questionable: for having been matriculated at Wadham College, Oxford, in 1688 or 9, when he was probably about sixteen or seventeen years old, his age at his death in 1740 can hardly have exceeded seventy years, of which only thirty-two had passed since his elevation to the bench: and thus, neither in his life nor in his episcopate, is it likely that he was the oldest bishop in the world. Some peculiarities in his character and conduct, as noticed in Archbishop King's MS. Correspondence, have already passed under our notice. If of an unfavourable kind, they were not likely to be extenuated by the circumstance of Bishop Milles's country, the archbishop's predilection being well known in favour of men of Irish birth. He was succeeded in the see of Waterford by Bishop Este, who had been consecrated between four and five years before to that of Ossory.

And successor.

Death of Arch-  
bishop Synge,  
1741.

In the following year, 1741, the death of Archbishop Synge caused a vacancy in the metropolitan see of Tuam, which he had filled in a manner worthy of a Christian bishop, for twenty-five years, the whole period of his episcopate being extended



two or three years longer. He was buried in the churchyard of his own cathedral: leaving behind him the renown of an exemplary prelate, together with the character of a gentleman of true piety, an excellent scholar, and a great divine. In the course of his ministry he composed and published several excellent treatises for the promotion of piety and virtue. They consisted for the most part of small tracts, written in a sensible and easy manner. A list of them, amounting in number to fifty-nine, is given by Mr. Nichols, in his *Literary Anecdotes of the Eighteenth Century*: and they are stated to have been again and again reprinted in large numbers by Mr. Bowyer<sup>1</sup>. Collected they form four duodecimo volumes. Of the author it has been said, that his life was as exemplary as his writings were instructive; and that what he wrote, he believed, and what he believed, he practised.

His character.

The see of Tuam, vacated by Archbishop Synge, was filled by the translation of Bishop Hort from Kilmore, with allowance to retain Ardlagh *in commendam*. At his primary visitation, the next year, he delivered a charge, or instructions, to his clergy, which he afterwards published, and which have been esteemed so highly, that they were included in a volume of pastoral advices to the clergy, printed by the delegates of the Clarendon Press, Oxford, in 1807, under the title of *The Clergyman's Instructor*. Not long before his translation, namely, in 1738, Bishop Hort had published an octavo volume of sixteen sermons, which have been described as judicious and impressive; by the preface to which we are informed, that, for many years previous to its appearance from the press, he had been disabled from

Promotion of Bishop Hort to the archbishoprick.

His instructions to his clergy.

<sup>1</sup> Vol. i., p. 379.



His sermons.

preaching by an overstrain of the voice in the pulpit, at a time when he had a cold with a hoarseness upon him. "The providence of God," he says, "having taken from him the power of discharging that part of his episcopal office which consisted in preaching, he thought it incumbent on him to convey his thoughts and instructions from the press, that he might not be useless. The solemn promise that he made at his consecration, to exercise himself in the Holy Scriptures, so as to be able by them to teach and exhort with wholesome doctrine, was no small motive to that undertaking, as being the only means left him for making good that promise." It

Loss of his voice.

is probable, however, that the loss of which he here speaks, as caused by an overstraining of the voice in the pulpit, was the repetition of an earlier privation; for, in a letter of March, 1724, Bishop Downes thus writes to Bishop Nicholson, with reference to Bishop Hort, at that time in the see of Ferns and Leighlin. "Our brother, Ferns, who is now upon his visitation, on the road calling somewhat louder than usual to his man that rode by to come up to him, quite lost his voice, and has not yet recovered it; so that he will be able only to make signs or whisper to his clergy<sup>2</sup>."

Cessation of  
Primate Boulter's  
Letters.

Of the circumstances of these episcopal appointments no information is given by Archbishop Boulter's *Letters*, nor, indeed, of any other ecclesiastical occurrence, later than the contest about the tythe of agistment; except that, in a letter of April 12, 1738, to the Bishop of London, there is a brief allusion to a curate in the primate's diocese, placed there by his predecessor, but whom the primate

<sup>2</sup> NICHOLSON'S *Letters*, ii., 566.



judged himself under a necessity of dismissing from the cure, because he was not able to prove, by sufficient evidence, his assertion, that he had been ordained by a deprived bishop in Scotland; an incident which I notice, because it seems to show, that such ordination, if attested by sufficient evidence, was accounted at the time a qualification for the ministry in the Church of Ireland, or, as may also be collected from the letter, in the West Indies, or any of the British plantations. Four or five additional letters complete the collection, which is terminated before the close of the year 1738, though the primate's life was prolonged till the autumn of 1742. On the 2nd of June, in that year, he embarked for England, and proceeded to London, where he was seized with an illness, which, after two days, terminated fatally on the 27th of September, in the seventy-first year of his age, the twenty-fourth of his episcopate, and the nineteenth of his primacy over the Irish Church.

His death, Sept.  
27, 1742.

During that course of years, he appears to have enjoyed the confidence of two successive sovereigns, of the English ministry, and of the viceroys of Ireland, and was thirteen times entrusted with the administration of Irish affairs in the quality of one of the lords justices. This appointment, and the duties necessarily attached to it; the efforts requisite for maintaining the reigning family in possession of the crown; the pretensions to it still asserted by the exiled descendants of the house of Stuart; the parties consequent thereupon in the State, and their struggles for pre-eminence; caused the primate to bear a twofold character, of which the ecclesiastical features were less strongly marked than the political, and induced him to use his influence for placing in

His occupations  
and character.





His rule in ecclesiastical patronage.

the high and responsible stations of the Church men distinguished for their zealous attachment to the house of Hanover, rather than for their professional merits. With this view, as it was from the first his avowed object to support the English interest, so he constantly pursued it, being studious to keep up, as far as possible, an equality of English bishops on the bench; and, as he was seconded in that object by the English government, of about fourteen consecrations to the Irish episcopate, which occurred during Archbishop Boulter's primacy, rather more than a moiety was of persons of English birth.

Question as to its fitness.

Whether to allow that predominant and prime influence, which seems to have been allowed by the primate, to political considerations, and to treat professional worthiness as a secondary and subordinate qualification, was a proper and wise exercise of ecclesiastical patronage, and calculated to raise the character and increase the efficiency of the Church, and thereby to promote true Christianity throughout the kingdom, is a question which I am not prepared to answer in the affirmative. To me, indeed, this course of proceeding appears less to deserve commendation than to need apology. That the primate acted honestly in the way which he thought for the best I make no question; but the doubt is, whether he acted on the best principle. In one respect, however, he evidently is entitled to high commendation; namely, that the property which he derived from the Church he employed freely, bountifully, and beneficially for the Church's purposes. Besides numerous other charitable uses of a secular kind, to which he devoted it both in England and in Ireland, the following ecclesiastical benefactions especially call for notice in the present work. The cure of the

Beneficial appropriation of his property.



city of Armagh being too burdensome for the regular ministerial provision, he placed in it an additional curate, with an especial obligation that he should celebrate divine service every Sunday afternoon, and read prayers twice every day. To several of his clergy, who were incapable of giving their children a proper education, he supplied means for maintaining their sons in the university, and thus qualifying them for future preferment. Both at Armagh and at Drogheda he built houses for the widows of clergymen, and purchased estates for endowing them with annual allowances. To the Protestant Charter Schools, which, although he did not institute himself, he was mainly instrumental in establishing, he contributed considerable pecuniary assistance during his life, though the fact of his having made his will before their institution, and in the end his sudden dissolution, prevented his conferring on them any post-obituary benefactions. The bulk of his property, after a suitable provision for his widow during her life, and a few testamentary bequests, was appropriated, to an amount exceeding 30,000*l.*, to the purchase of glebes for the clergy, and the augmentation and improvement of small benefices; an appropriation which, as it has been most usefully employed under the direction of the act of 29 George II., c. 10, enacted for the purpose, so has it contributed to the comfort, and respectability, and usefulness of many of the clergy, and deserves to be cherished in perpetual and grateful remembrance by every member of the Church of Ireland.

His local charities.

Fund for augmenting small benefices.

The active life of Archbishop Boulter left him little leisure for literary composition. Twelve occasional sermons and a few visitation charges, one of which, delivered at his primary visitation of Armagh,

His literary productions.



His letters.

has already fallen under our notice, are said to be the whole of his publications. His letters, which are evidently, as the editor of them states, entirely letters of business, were written, as occasion required, to different officers of state and principal churchmen in England, and have no pretensions to be regarded as specimens of literary talent. They are valuable as authentick memoirs of Irish history during his primacy: and the originals, which are in the library of Christ Church, Oxford, are vouched to be genuine, as being in the hand-writing of the archbishop, or of his secretary, Ambrose Philips, Esq., by whom they were collected, and who had lived in his Grace's house as his secretary during the space of time in which they bear date.

Notice of his  
secretary,  
Ambrose Philips.

Of the connection which subsisted between the primate and his secretary, a few words may be here inserted. Ambrose Philips, one of the English poets included in Dr. Johnson's collection, and as such commemorated by the great biographer, was engaged in a paper, his "happiest undertaking," as Dr. Johnson describes it, called the *Freethinker*, in conjunction with Dr. Boulter, "who, then only minister of a parish in Southwark, was of so much consequence to the government, that he was made first Bishop of Bristol, and afterwards Primate of Ireland, where his piety and charity will be long honoured." Dr. Johnson seems not to have been aware either of the archidiaconal dignity of Boulter, or of his position in immediate connection with royalty, as preceptor of the young prince, when he made the foregoing observation. It is, however, rather for the sake of what follows that this reference has been introduced. "It may be easily imagined," continues the narrative, "that what was

Dr Johnson's  
remarks on them.



printed under the direction of Boulter would have nothing in it indecent or licentious; its title is to be understood as implying only freedom from unreasonable prejudice. It has been reprinted in volumes, but is little read, nor can impartial criticism recommend it as worthy of revival. Boulter was not well qualified to write diurnal essays; but he knew how to practise the liberality of greatness, and the fidelity of friendship. When he was advanced to the height of ecclesiastical dignity, he did not forget the companion of his labours. Knowing Philips to be slenderly supported, he took him to Ireland, as partaker of his fortune, and, making him his secretary, added such preferments as enabled him to represent the county," he should have said the borough, "of Armagh in the Irish parliament. In December, 1726, he was made secretary to the lord chancellor, and in August, 1733, became judge of the prerogative court."

At about the same period at which we are deprived of the benefit of Archbishop Boulter's letters, we lose assistance from the writings of Dean Swift also, both his epistolary correspondence and his occasional pamphlets, as well as from Mr. Harris's edition of Sir JAMES WARE's *Bishops of Ireland*, which was carried down to the date of its publication in 1739, two or three years before the death of the primate. This may be a convenient season, therefore, for collecting several scattered pieces of information which have not fallen within the scope of the preceding narrative.

Close of information from Dean Swift and Mr. Harris.

General remarks.

The principle of elevating clergymen to the Irish episcopate, chiefly on account of their political

Motives to episcopal appointments.





attachments, has been already mentioned as deduced from Archbishop Boulter's letters. The application of that principle to the preferment, both of the bishops and of the clergy in general, and the extent to which it was carried, is broadly stated by Dean Swift, whose testimony, being that of a partisan on the other side, should be received with caution; yet I am not aware of any evidence in the primate's correspondence, or elsewhere, to controvert or invalidate the position concerning the clergy, "from the highest prelate to the lowest vicar;" namely, that "there were hardly ten clergymen throughout the whole kingdom, for more than nineteen years preceeding 1733, who had not been either preferred entirely upon account of their declared affection to the Hanover line, or higher promoted as the due reward of the same merit<sup>3</sup>."

Political attachments.

With zeal for the House of Hanover, was coupled, according to the same authority, "abhorrence of the Pretender, and an implicit readiness to fall into any measures that would make the government easy to those who represented his Majesty's person; a character, also, of having most distinguished themselves by their warmth against Popery, their great indulgence to dissenters, and all true loyal Protestants<sup>4</sup>."

Intellectual and moral qualifications.

The dean speaks in a tone of depreciation of the intellectual and moral characters of those who were thus preferred: "If," he says, "the general impartial character of persons chosen into the Church had been more regarded, and the motive of party, alliance, kindred, flatterers, ill judgment, or personal favour, regarded less, there would be fewer complaints of non-residence, want of care, blameable

<sup>3</sup> SWIFT'S *Works*, viii., p. 472.

<sup>4</sup> *Ibid.*, p. 432.



behaviour, or any other part of misconduct, not to mention ignorance and stupidity." But observations such as these, from that quarter, cannot be safely entertained without qualification; for, not to impeach the sincerity of the writer, few men have betrayed in their writings more palpable marks of a party spirit, or have been less chastised in their language of censure and condemnation.

The bishops, at the time under review, appear to have been desirous of correcting an evil, which, in relation to themselves, had been growing up out of the commotions and wars that had in the last century agitated and distracted the country. By these most of the bishops' palaces had been involved in ruin or destruction. But advantage was now taken of the facilities afforded by acts of parliament in the tenth of King William III., and in subsequent reigns, for that purpose. So that before the publication of HARRIS'S *History*, in 1739, partly with the assistance furnished by those statutes, and partly through the gratuitous exertions of the several bishops, in more than half of the Irish dioceses the episcopal residences are reported by that historian to have been rebuilt, or repaired and improved, by their respective possessors at a large pecuniary expence.

Restoration of  
episcopal resi-  
dences.

The value of some of the bishopricks at this time is incidentally noticed by Archbishop Boulter. The bishoprick of Kilmore he reports as better than 2000*l.* a year, and that of Derry as 200*l.* more. Kildare, with its constant and necessary appendage of the deanery of Christ Church, as worth 1600*l.*, and Ferns and Leighlin as of about the same value. Of Clonfert he speaks in one place as worth better than 1200*l.*, and in another as 1500*l.*, or hardly 100*l.*

Value of the  
bishopricks.



less than Ferns. Killala he supposes to be worth full 1100*l.*, “no contemptible thing in this country<sup>6</sup>.” With some of the sees it was judged requisite to grant commendams, as in the case of Cloyne<sup>7</sup>.

Dean and chapter  
lands.

The sacrilegious robberies, encouraged by the succession of confusion and war, had despoiled the Church of the dean and chapter lands, so that little property of that kind remained in Ireland: and ecclesiastical dignities were supported by means of the tythes of parishes appropriated to them. The deaneries of Derry, Down, and Raphoe, were the only opulent deaneries in the whole kingdom: of the first of which the revenue is said by Dean Swift to have exceeded that of some bishopricks<sup>8</sup>. The others were of much less, and some of them of very small value. The deanery of Kilmore is said, by Archbishop Boulter, to have been reckoned worth 300*l.* a year: that of Kilmaedunagh was estimated at about 120*l.* or 140*l.* The deanery of Killaloe, to which four small sinecures were united, produced on an incumbency lease about 120*l.*, but was supposed to be worth about 300*l.* The deanery of St. Patrick’s appears to have been of at least double that value<sup>9</sup>: but, when given to Swift, he doubted its being worth more than 400*l.*<sup>10</sup>.

Value of paro-  
chial benefices.

Several livings are noticed by the primate as at the disposal of the government, varying from 80*l.* to about 300*l.* But of whatever nominal value was a benefice, its profits were precarious and uncertain, collected, in Dean Swift’s language, “from a miserable race of beggarly farmers, at whose mercy every minister lay to be defrauded<sup>11</sup>.” “There are not ten

<sup>6</sup> BOULTER’S *Letters*, i., pp. 94, 111, 120; ii., pp. 100, 102.

<sup>7</sup> *Ibid.*, i., p. 81.

<sup>8</sup> SWIFT’S *Works*, viii., p. 438.

<sup>9</sup> BOULTER’S *Letters*, ii., p. 93, 24; i., p. 73, 82.

<sup>10</sup> SWIFT’S *Works*, xv., p. 426.

<sup>11</sup> *Ibid.*, viii., p. 416.



clergymen," he observes elsewhere, "reputed to possess a parish of 100*l.* a year, who for some years past have received 60*l.*, and that with the utmost difficulty and vexation<sup>12</sup>." "It is well known and allowed, that the clergy round the kingdom think themselves well treated if they lose only one single third of their legal demands<sup>13</sup>." And, "There is not a landlord in the whole kingdom, residing some part of the year at his country seat, who is not, in his own conscience, fully convinced that the tythes of his minister have gradually sunk for some years past one third, or at least one fourth, of their former value, exclusive of all non-solvencies. The payment of tythes in this kingdom is subject to so many frauds, brangles, and other difficulties, not only from Papists and dissenters, but even from those who profess themselves Protestants; that by the expence, the trouble, and vexation of collecting or bargaining for them, they are, of all other rents, the most precarious, uncertain, and ill paid. The landlords in most parishes expect, as a compliment, that they shall pay little more than half the value of the tythes for the lands they hold in their own hands, which often consist of large domains; and it is the minister's interest to make them easy upon that article, when he considers what influence those gentlemen have upon their tenants<sup>14</sup>."

Frauds and impositions on the clergy.

Confirmative of this is the archbishop's assurance to the Bishop of London<sup>15</sup>, that, "at every visitation I have held here, which is annually, the clergy have made as great complaints of the hardships put upon them by the people in getting in their tythes, especially their small dues, as the people can of any

Their hardships.

<sup>12</sup> SWIFT'S *Works*, viii., p. 419.    <sup>13</sup> *Ibid.*, p. 421.    <sup>14</sup> *Ibid.*, p. 473.

<sup>15</sup> BOULTER'S *Letters*, i., p. 232.





oppression from the clergy. And, to my knowledge, many of them have chose rather to lose their small dues than to be at a certain great expence in getting them, and at an uncertainty whether the farmer would not at last run away, without paying anything. And I can affirm to your Lordship, that the laity here are as troublesome and vexatious as they can be in England, and from time to time fight a cause of no great value through the bishop's court, then through the archbishop's, and thence to the delegates, where the clergy sue for what is most evidently their due. I would not be understood by this to deny that any clergyman or farmer of tythes ever did a hard thing by the people; but that there is not frequent occasion of complaint against them."

Their condition  
as to residence.

The condition of the clergy, with respect to their means of residing on their benefices, was one of great hardship, and productive of much mischief. "We have in this kingdom," says Archbishop Boulter<sup>16</sup>, "but about six hundred incumbents, and, I fear, three thousand Popish priests; and the bulk of our clergy have neither parsonage-houses nor glebes, and yet, till we can get more churches or chapels, and more resident clergymen, instead of getting ground of the Papists, we must lose to them, as, in fact, we do in many places, the descendants of many of Cromwell's officers and soldiers here being gone off to Popery."

Spoilation of  
their glebes.

"The greatest part of the clergy," observes Dean Swift<sup>17</sup>, "throughout this kingdom, have been stripped of their glebes, by the confusion of times,

<sup>16</sup> BOULTER'S *Letters*, i., p. 179.    <sup>17</sup> SWIFT'S *Works*, viii., p. 474.



by violence, fraud, oppression, and other unlawful means, all which glebes are now in the hands of the laity; so that they now are generally forced to lie at the mercy of landlords for a small piece of ground in their parishes, at a most exorbitant rent, and usually for a short term of years, whereupon to build a house, and enable them to reside. Yet, in spite of these disadvantages, I am a witness, that they are generally more constant residents than their brethren in England, where the meanest vicar has a convenient dwelling, with a barn, a garden, and a field or two for his cattle, beside the certainty of his little income from honest farmers."

He elsewhere says<sup>10</sup>, that "he does not by any means conceive the crying sin of the clergy in this kingdom to be that of non-residence. I am sure it is many degrees less so here than in England, unless the possession of pluralities may pass under that name; and if this be a fault, it is well known to whom it must be imputed. I believe, upon a fair inquiry, and I hear an inquiry is to be made, they will appear to be most pardonably few, especially considering how many parishes have not an inch of glebe, and how difficult it is, upon any reasonable terms, to find a place of habitation."

Non-residence  
not their crying  
sin.

But, wherever the fault lay, pluralities seem to have existed to a considerable extent: and these, as well as the parochial unions, must have operated powerfully in diminishing the efficiency of the Church, and obstructing the religious edification of the people. The existence of this evil, indeed, appears to have been sensibly felt by the primate, and to have given occasion for legislative measures, to which our attention has been already directed.

Evil of  
pluralities.

<sup>10</sup> SWIFT'S *Works*, viii., p. 428.



Want of  
churches.

Of one of the evils, alluded to in the foregoing extracts, and which has been repeatedly noticed in these pages as afflicting and depressing the Irish Church, a remarkable example was about this time furnished, in a limited district indeed, but to a great and painful extent: I mean the want of edifices for publick religious worship. In the year 1746 was published SMITH'S *History of Waterford*, which was followed in 1750 and 1756 respectively by similar accounts of Cork and Kerry. These volumes comprise a view of the ecclesiastical condition of the several counties; and from them I abstract the following tabular sketch of the churches, in repair and in ruins, as at that time existing in the dioceses of Waterford and Lismore, of Cork and Ross, of Cloyne, and of Ardfert and Aghadoc.

Exemplified in  
three southern  
dioceses.

Diocese of	Churches in repair.	Churches in ruins.
Waterford . . . . .	9	22
Lismore . . . . .	14	49
Cork . . . . .	30	46
Ross . . . . .	11	21
Cloyne . . . . .	47	22
Ardfert and Aghadoc . . . . .	15	54
	<hr/> 126	<hr/> 214

Disproportion of  
churches in and  
out of repair.

Thus in the dioceses which extended over the above-mentioned counties of Waterford, Cork, and Kerry, the churches in ruins exceeded those in repair, after the rate of about 12 to 7; or, deducting the single diocese of Cloyne, where only the buildings fit for Divine service preponderated, after the rate of about 8 to 3: leaving respectively for the worship of the Church, in the former case 126 instead of 340, and in the latter 79 instead of 271; that is, in the former between a third and fourth part, and in the latter between a fourth and fifth, of



what had been by the law assigned as proper accommodation for the publick worship of the Church.

How far the foregoing statement may serve as a criterion for the parochial provisions in other dioceses at that period, I have not met with documents which enable me to say. In his history, indeed, of the County of Down, published about the same period as the foregoing histories of Smith, namely in 1744, Harris enumerates in that county forty-two parishes, as being in the diocese of Down, and twenty-one in that of Dromore; and observes, "The parishes, that are numbered here, lye in the county of Down, and have churches erected in them." But I hesitate in believing all those churches to have been in sufficient repair: and at the same time I incline to fear, that the ecclesiastical condition of the three southern counties was not unparalleled in other parts of the kingdom.

Statement of  
County of Down.

The evil consequences of such a want of religious edifices, on the maintenance and propagation of the faith and worship of the Church, must be obvious. And to this, in co-operation with the want of parochial residences, must, together with other evils, be attributed that anomaly in the Church of Ireland, which is unknown to the law, but which has been familiarly known amongst ecclesiasticks, by the technical name of non-cures: a species of benefice, whereby an incumbent having been instituted to a parish with cure of souls, but having no place of parochial residence, nor any place for the publick discharge of his ministry, was wont to consider himself as exempt from all personal attendance on his cure, and to abandon his charge altogether to such ministerial aid as could be procured from the casual and voluntary services of some neighbouring clergyman.

Non-cures, benefices so called.





Effect of clerical  
exertion.

What may have been the religious condition of the members of the Church in parishes, where the legal provision for ministerial instruction and divine worship was duly supplied, documents are not at hand for our information. One example, however, of a parish, which was partially recovered from a state of spiritual desolation by the zealous and indefatigable exertions of its pastor, is related in Mr. Burdy's *Life of the Reverend Philip Skelton*: and, although particular cases cannot be reasonably or safely taken for the ground of general conclusions, such cases ought not to be passed without notice in historical investigations.

Notice of the  
Rev. Philip  
Skelton, 1750.

In 1750, Mr. Skelton, who had for several years laboured diligently as a curate in the diocese of Clogher, was collated by his diocesan, Bishop Clayton, to the benefice of Templecarn, or, as it is commonly called, Pettigo, according to the Irish custom of giving to a parish the popular name of the town or village where the church is situated. The village lies on the extremity of the counties of Donegal and Fermanagh, which are there separated by a small river running through it: the parish extended fifteen miles in length, and ten in breadth, over the adjacent county of Donegal, in a district which was mostly wild, rocky, mountainous, and covered over with heath. The nature of the people resembled that of the soil: they were rough, uncultivated, and disorderly; addicted withal to drinking, quarrelling, and fighting. As to their religion, they were sunk in profound ignorance. On a view of their manners, it was hardly to be supposed that they were born and bred in a Christian country, yet many of them were nominally Protestants. Mr. Skelton declared they scarce knew more of the

Character of his  
parishioners.



gospel, than the Indians of America; so that he considered himself as a missionary sent to convert them to Christianity. Of the use of books they were for the most part ignorant; and their chief study was the supply of their natural wants and the indulgence of their gross appetites.

For the instruction and improvement of these poor people, committed to his spiritual charge, a wide field was open to their new pastor, who failed not to enter on it immediately. He visited them from house to house: he taught them early and late: he told them of Jesus Christ who died for their sins, whose name some of them had scarcely heard of before. In passing through the parish, he noted the names of the children, whom he desired the parents to send to church for instruction in the catechism, which he explained, throughout the summer season, on Sundays, before all the people, both young and old, a more pleasing, as well as a more profitable exercise, than a sermon. And thus, by extraordinary diligence, and by means of lectures and admonitions both publick and private, he is said to have brought these uncultivated people to believe in a God who made them, and in a Saviour who redeemed them.

His efforts for their instruction and improvement.

It should seem, however, that his efforts to improve the morals of the people were attended with only partial success. The practice of illicit distillation, and the consequent plenty and cheapness of ardent spirits, caused drunkenness to prevail, not only amongst the Popish population of the parish, but also amongst those who called themselves Protestants. Mr. Skelton earnestly strove to withdraw them from this vice: to private remonstrances and solicitations he added publick admonitions; and a

Partially successful.



very impressive sermon, intituled, *Woe to the Drunkard*, which he delivered from his pulpit, still remains among his works, a testimony of his fervid zeal for their reformation. Yet his advice and preaching are confessed by his biographer to have produced in this instance but little improvement; though some of his immediate flock may probably in some degree have been reclaimed by him from habits of brutish intoxication.

Want of religious  
instruction in  
higher ranks.

Mr. Skelton's biographer relates an anecdote, in connection with his ministry in the parish of Pettigo, which serves to show a want of due religious instruction in the higher, as well as the lower, ranks of the community. The residence of one of his parishioners, Sir James Caldwell, being at the extremity of the parish, it was the practice of Mr. Skelton to officiate once in the month, on a Sunday, in that gentleman's parlour, where he had a tolerable congregation. It was part of his system of parochial instruction to examine the people publicly in religion. This practice, which he followed at his lectures in the church, he introduced also into this assembly at Sir James Caldwell's; and "was once examining some persons of quality there, when one of them told him there were two Gods, and another three Gods, and so on. Such," observes the narrator, "was their ignorance."

Mr. Skelton's  
account of  
Lough-Dearg.

It may be here noticed incidentally, that in the parish of Pettigo, about three miles from the little village, is Lough-Dearg, of which, and of the resort of pilgrims to Patrick's Purgatory contained in it, I have already had occasion to give some account. The superstitious usages, related in detail by Mr. Richardson, and of which an abstract has been inserted in this narrative, were practised after the



same manner in the time of Mr. Skelton, who wrote a letter on the subject to his diocesan, which at first made its way into the newspapers without a name, but was afterwards claimed by the author as his property, and included in a publication of his works. From the 12th of May to the latter end of August the village was crowded with pilgrims on their passage to or from this place of superstitious resort: and the publicans throve on the demand for spirituous liquors, which animated the visitants in supporting the labour of their pilgrimage.

### SECTION VII.

*Archbishop Hoadly raised to the Primacy. Other Episcopal appointments. Death and Character of Archbishop Bolton. His care for the Cathedral of Cashel. Act of Parliament for removing the Cathedral. Delay in rebuilding it. Consequences of Archbishop Price's translation. Act of 21 Geo. II., c. 8, concerning Cathedrals. Cashel alone affected by it. Death of Bishop Stearne. His benefactions to the Church. His examination of Candidates for Holy Orders. His "Visitation of the Sick." Reported conversation between him and Bishop Sherlock. Appearance of Methodism in Ireland. Rev. J. Wesley's visits. His interview with Archbishop Cobbe. Conduct of the Bishops. Clergy occasionally present at his preaching: opposed or encouraged him. Methodist Societies in various places. His attendance on the Church Service. His visit to towns in the North.*

THE primacy, which had been vacated by the death of Archbishop Boulter, was filled after a very short interval by the translation of Archbishop Hoadly from Dublin to Armagh: the death of the former having occurred on the 27th of September, 1742, and the letters-patent for the appointment of the successor being dated on the 21st of the ensuing

Archbishop  
Hoadly raised to  
the primacy,

Oct. 21, 1742.





October. A short memoir of him in a note appended to a life of his brother Benjamin, the well-known Bishop of Winchester; in the folio edition of the works of the latter, mentions, that] on Primate Boulter's death, the Duke of Devonshire, the lord lieutenant, had made all solicitations needless within an hour after the news arrived: his expression to the king with respect to Archbishop Hoadly was, "that he could not do without him;" and he was accordingly appointed Archbishop of Armagh, and metropolitan and primate of all Ireland. The translation of Bishop Cobbe from Kildare filled the archiepiscopal see of Dublin in March, 1743: and in the same month Bishop Stone was translated to the see of Kildare, from that of Ferns and Leighlin, which was immediately conferred on Dr. William Cotterell, dean of Raphoe.

Other episcopal preferments.

In the same year, 1743, the death of Bishop Rundle gave occasion for the translation of Bishop Reynell from the see of Down and Connor, to that of Derry; as in the January of the following year, the death of Archbishop Bolton occasioned the translation of Bishop Price from the bishoprick of Meath to the archbishoprick of Cashel, and of Bishop Maule from Dromore to Meath. These changes were not accomplished by the issuing of the letters-patent till the month of May.

Death and character of Archbishop Bolton.

Of Archbishop Bolton, whose death is here noticed, there has been mention made in the course of this narrative, as a person distinguished for his eloquence and his acquaintance with ecclesiastical history, and as having taken a lead in politicks, opposed to the sentiments of Primate Boulter, and favourable to the Irish as contradistinguished from the English interest. A manuscript note to Mr. Cooper's copy



of WARE'S *Bishops*, says, that "He was learned, polite, and affable, very hospitable, and a great improver of lands, by draining large and useless bogs, and turning them to pasture and tillage: but all his virtues were sullied by ambition, which was his reigning passion, and to gratify which, he used such methods as brought him under great contempt some years before he died." It is added, on the same authority, that "he built a library at Cashel for the use of his diocese, and bequeathed to it a noble collection of books, to the number of 8000 volumes."

It were too strict to interpret by the letter the playful effusions of epistolary correspondence; otherwise the following extract would impress the reader with no favourable opinion either of the archbishop's professional character, or of that of the Irish contemporary hierarchy: "I have but one troublesome affair now upon my hands, which by the help of the prime sergeant, I hope soon to get rid of; and then you shall see me a true Irish bishop. Sir James Ware has made a very useful collection of the memorable actions of all my predecessors. He tells us they were born in such a town of England or Ireland; were consecrated in such a year; and, if not translated, were buried in their cathedral church, either on the north or south side. Whence I conclude, that a good bishop has nothing more to do than to eat, drink, grow fat, rich, and die; which laudable example I propose for the remainder of my life to follow<sup>1</sup>."

Of his episcopal merits or demerits, however, there is little recorded. But there is one circumstance in his life, which entitles him to the respectful commemoration of those who take an interest in the

His account of  
Ware's History of  
the Irish bishops.

His care for the  
cathedral of  
Cashel.

<sup>1</sup> SWIFT'S *Works*, xiii., p. 198.



ecclesiastical antiquities of Ireland. The cathedral of Cashel, eminently and conspicuously situated on a rock without the walls of the city, justly lays claim to a high antiquity. The chapel, which bore the name of Cormack, was probably constructed by that renowned personage, King of Munster and Bishop of Cashel, in the tenth century. The larger portion of the edifice seems to have been built in the twelfth century, and to have been further improved about two hundred years later. Its style of architecture was honourable to the taste, the skill, and the munificence of those who founded and enlarged it. The position of the cathedral, difficult as it was of access on a steep and rocky eminence, and falling from the lapse of centuries into decay, excited the interest of Archbishop Bolton, who, within a few years of his translation, thus described his views and operations in a letter to Dean Swift, of April 7, 1735<sup>2</sup>:

This letter to  
Dean Swift, April  
7, 1735.

"I am now wholly employed in digging up rocks, and making the way easier to the church; which if I can succeed in, I design to repair a very venerable old fabrick, that was built here in the time of our ignorant, as we are pleased to call them, ancestors. I wish this age had a little of their piety, though we gave up, instead of it, some of our immense erudition. What if you spent a fortnight here this summer? I have laid aside all my country politicks, sheriffs' elections, feasts, &c.; and I fancy it would not be disagreeable to you to see King Cormack's chapel, his bed-chamber, &c., all built, beyond controversy, above eight hundred years ago, when he was king as well as archbishop. I really intend to lay out a thousand pounds to preserve this old church: and I am sure you would be of service to posterity, if you assisted me in the doing of it."

Act of parliament for removing the cathedral.

To what extent Archbishop Bolton succeeded in

<sup>2</sup> SWIFT'S *Works*, xiii., p. 171.



accomplishing his purpose, does not appear. Probably his power fell short of his inclination. At all events his successor was either not actuated by the same spirit, or saw cause to abandon the undertaking. For he procured an act of council, authorizing him to remove the cathedral from the rock of Cashel into the town, and to unite it with St. John's parish. The soldiers of the 22nd regiment of foot, quartered in the town, were employed to strip off the roof: and the noble and venerable pile soon went to ruin. The power of destruction, however, seems to have been more prompt and effective than that of re-edification. For Dr. Campbell, who travelled through the south of Ireland, and wrote his *Philosophical Survey*, in 1775, thus describes the condition of Cashel: "There is not even a roofed church in this metropolis (Cashel); the service being performed in a sorry room, where country courts are held. The choir of the cathedral was kept in repair, and used as a parish church, till within thirty years; but the situation not being accessible enough, which, however, 20% would have rendered so, the roof was wantonly pulled down, an act of parliament and a grant of money being first obtained, to change the site of the cathedral from the rock to the town. A new church, of ninety feet by forty-five, was accordingly begun, and raised as high as the wall plates. But in that state it has stood for near twenty years."

. . . "The congregation," he adds, "was thin; composed of some well-dressed women, some half dozen boys, and perhaps half a score of foot soldiers."

Delay in rebuilding it.

Archbishop Price, it seems, whilst Bishop of Meath, had been employed in building an episcopal residence at Ardbracon, in pursuance of the design of

Consequences of Archbishop Price's translation.





his predecessor, Bishop Evans. The offices he built in a handsome manner, and completed them, that they might serve for wings to the principal building, which not being raised before his translation to Cashel, his successor, Bishop Maule, converted one of them into a dwelling-house. A MS. note in Mr. Cooper's copy of Ware, mentions the fact, and adds, "It were much to be wished that he had never quitted Meath, and then the house of Ardbreacan would have been completed; and the noble, the venerable cathedral of Cashel would have escaped his destructive hand."

Act of 21 George  
II., c. 8, concern-  
ing cathedrals.

The act of council which authorised this proceeding was passed on the 10th of July, 1749. It was based upon an act of parliament passed in the year 1747, being the twenty-first of King George II., chap. 8, which recites, as the reasons for the enactment, that "in several dioceses of this kingdom cathedral churches are so incommodiously situated, that they cannot be conveniently resorted to for divine service; by reason whereof they for some years past have had no divine service celebrated in them, and therefore have been suffered to go to ruin and decay:" that "there is no likelihood of their being ever repaired, as well by reason of their said incommodious situation, as because they have no fund belonging to them sufficient thereto:" and that "there are parish churches which lie near such cathedral churches, which may be conveniently used both as cathedral and parochial churches, and made sufficient to answer the uses and purposes of such cathedral churches." For these reasons power was given to the chief governour, with the assent of the privy council, with the advice and approbation of the archbishop, bishop, and dean and chapter, and

Preamble of act.

Power given  
by it to chief  
governour.



with the consent of the parochial incumbent and parishioners, to remove the site of a cathedral church to some convenient parochial church, and to make such parochial church both cathedral and parochial. Other enactments were added, distributing the future repairs of the new cathedral and parochial church between the chapter and the parish; and providing that the old cathedral church or churchyard should be kept enclosed and apart from profane uses by sufficient fences, at the charge of the dean and chapter.

This act of parliament alludes, as may have been noticed, to the incommodious situation and decayed condition of "cathedral churches in several dioceses of the kingdom." It should seem, however, to have been enacted with a view to one in particular. At least, whatever may have been the actual state of others, the cathedral church of Cashel was the only one that was removed by virtue of this act, there being no record of any other in the archives of the privy council.

Cashel cathedral alone affected by it.

This act also gave power to the chief governor, with the assent of a majority of the council, and with the consent of the archbishop, bishop, and other patrons and incumbents, for disappropriating benefices belonging to deans, archdeacons, dignitaries, and other members of cathedral churches, and for appropriating others in their stead.

Power of disappropriating benefices.

It was somewhat earlier than the date lately mentioned, namely, in 1745, that the Church of Ireland was deprived of one of her most munificent prelates in Stearne, bishop of Clogher, who died on the 6th of June in that year, at the advanced age of eighty-five years. His generosity, hospitality, and

Death of Bishop Stearne, 1745.



charity are said to have been unbounded; and he stands on record as a liberal benefactor, either during his life, or by his will, to almost every institution of publick utility\*. Those benefits which he conferred on the Church, thus endeavouring to return in a degree the advantages which he derived from it, require to be specially noted in this narrative.

His benefactions  
to the Church;

The episcopal mansion-houses of Dromore and Clogher, as well as the deanery-house of St. Patrick's, were entirely rebuilt by him. Towards finishing the cathedral church of Clogher, if not finished by himself in his life-time, he bequeathed 1500*l.* or 2000*l.*, to be determined by his executors; and towards building a spire on the steeple of St. Patrick's cathedral he left 1000*l.*, provided the work should be seriously undertaken within six years of his decease. To explain the catechism twice a week in the city of Dublin, he bequeathed an annual salary of 80*l.* for a catechist, to be chosen every three years by the beneficed clergy, and 40*l.* for a clergyman to officiate regularly in Dr. Stevens's hospital. To these may be added, a donation of 400*l.* to the Blue-coat Hospital for the education of poor children; and a bequest of 100*l.* a year for apprenticing children of decayed clergymen. Ten exhibitions, of 50*l.* each a year, entrusted to the provost and senior fellows of Trinity, testified his desire of encouraging education in sound religion and useful learning; which was further shown by a donation of 1000*l.* to the university, for building a printing-house, and 200*l.* more for the purchase of types. To the university also, of which he was vice-chancellor, he presented his valuable collection of manuscripts. His books, such of them as were not already in Primate

To the university;

\* MASON'S *St. Patrick's*, p. 222.



Marsh's library, he left to increase that collection; and the remainder to be sold, and the purchase-money distributed among the curates of the diocese of Clogher; at whose request, however, the books themselves were by the bishop's executors divided amongst them. To purchase glebes and impropriations for resident incumbents he gave 2000*l.* to the trustees of the first-fruits, providing against the entire waste of the principal sum, by allowing only one-third of the purchased tythes to the incumbent, until the residue had replaced the principal sum expended.

To the clergy.

"Such acts as these," it hath been well observed, "confer honour on our Protestant prelates." Bishop Stearne was memorable also for the care with which he examined his candidates for holy orders, submitting them to a week's previous trial in Latin, in which language the whole of his intercourse with them on that occasion appears to have been conducted. His own talent of Latin composition was eminent, distinguished as he was, according to the testimony of Mr. Harris<sup>a</sup>, his contemporary, for the extent and copiousness of his literature, and the sharpness and readiness of his intellect. He chose that language for the vehicle of his sentiments on the visitation of the sick, or the duties of parochial ministers towards the sick and dying, which he published in a treatise, for the benefit of the younger and less experienced clergy, at Dublin, in 1697; a treatise which Dean Stanhope recommended to a young clergyman, as calculated to be of assistance in forming a habit of ready and free conversation with the sick; and which is characterised in NICHOLS'S *Literary Anecdotes* as "short, indeed, but comprehensive, and valuably useful;" and which was judged, by the

His examination of candidates for holy orders.

His skill in Latin composition.

His Treatise on the Visitation of the Sick.

<sup>a</sup> WARE'S *Bishops*.

<sup>a</sup> Vol. iv., p. 170.





delegates of the Clarendon Press, in 1807, worthy of being reprinted amongst other "more scarce or eminent treatises of our English divines," for the assistance of the parochial clergy, in a valuable volume, intituled *The Clergyman's Instructor*. For a sermon in the same language, delivered before the archbishops, bishops, and clergy of the Lower House of Convocation of the Church of Ireland, in the cathedral of St. Patrick's, Dublin, in February, 1703, he received the thanks of the Lower House.

Report of a conversation between him and the Bishop of London.

Mr. Burdy, in his *Life of the Rev. Philip Skelton*, has mentioned an anecdote concerning his work on *Deism Revealed*: that a few months after its publication, the Bishop of London, Dr. Sherlock, asked Bishop Stearne if he knew the author of this book; and on being answered, that "he had been a curate in the diocese of Clogher near twenty years," he replied, "More shame for your Lordship, to let a man of his merit continue so long a curate in your diocese." Of the genuineness of this anecdote we are not informed: supposing it to be correctly told, I venture to observe, that the Bishop of Clogher was as well qualified to judge of the merit and claims of a curate in his diocese, as was the Bishop of London. The foregoing statement of his benefactions is a proof that he was not indifferent to the promotion of religion, or the well-being of the Church. And, notwithstanding the intimations of Mr. Skelton's biographer, I should be slow in believing that Bishop Stearne was indisposed to give encouragement to literary or professional exertions, or that he made promises of preferment which he "disregarded," and which, in fact, "he never intended to perform."



It was about this time that Methodism first made its appearance in Ireland, in which country, according to the description of Dr. Coke, the author of the life of Mr. Wesley, not only "the Romanists were buried in the profoundest ignorance and superstition," but "among the Protestant dissenters also, a very considerable, if not the major part of them, had embraced very dangerous errors, and but few, comparatively, knew anything of the power of religion; and in the Established Church there was hardly anything but the form of religion remaining." Hereupon one of the Methodist preachers, a Mr. Williams, crossed the Channel, and began to preach in Dublin: multitudes flocked to hear, and for some time there was much disturbance, chiefly, not wholly, from the lower class, mostly Romanists. He soon formed a small society, and wrote an account of his success to Mr. Wesley, who determined on visiting Ireland immediately, and arrived in Dublin on the forenoon of Sunday, August the 9th, 1747. In the afternoon, by the permission of Mr. R., curate of St. Mary's, he "preached to as gay and senseless a congregation as ever he saw," and received the affectionate thanks of Mr. R., who "professed abundance of good-will, and commended his sermon in strong terms; but expressed the most rooted prejudice against lay-preachers, or preaching out of a church; and said, the Archbishop of Dublin was resolved to suffer no such irregularities in his diocese."

Appearance of  
Methodism in  
Ireland.

Rev. J. Wesley's  
arrival in Dub-  
lin, Aug. 9, 1747.

Archbishop Cobbe at that time presided over the diocese of Dublin. Being absent, however, from the city, Mr. Wesley sought him the following Tuesday at Newbridge, ten miles from Dublin, where, as he reports in his *Journal*, "I had the favour of conversing with him two or three hours, in which I

His interview  
with Archbishop  
Cobbe.



answered abundance of objections.” But neither the objections nor the answers are specified.

His sermons in  
Dublin.

The Methodists were already possessed of a preaching house in Marlborough-street, originally designed for a Lutheran church. In the evening of Sunday Mr. Wesley preached in it, and “many of the rich were there, and many ministers of every denomination. I preached,” says he, “on ‘The Scripture hath concluded all under sin,’ and spoke closely and strongly; but none at all seemed to be offended.” The following days, both morning and evening, he preached to large congregations in the same place; but appears to have had no further connection with the curate or the church of St. Mary’s, or, indeed, with any other church, except that on Sunday, the 16th, he went to St. James’s in the morning, there being no service at St. Patrick’s, and in the afternoon to Christ Church, where he was an object of silent curiosity to the whole congregation. In the evening he again preached in Marlborough-street; and having subsequently examined the society, and explained to them the rules, within a few days returned to England.

Resumption  
of his labours,  
1749.

Shortly after, Ireland was visited by Mr. Charles Wesley, who preached in Dublin, and in other parts of the kingdom, chiefly in Cork, Athlone, and Bandon; and, in the spring of 1748, a second time by Mr. Wesley, accompanied by two of his preachers. He now resumed his labours, which he carried on through much opposition, and with various success; no longer confining himself to the house, but preaching in Oxmantown Green, near the barrack; and at Newgate, in the common hall. And then, extending his visits from Dublin into the country, he preached,



as occasions served, in the open air, in a street, in a market-place, or by the road side; and thus formed societies in many towns of the provinces of Leinster and Munster, and in some of Connaught. It was at a somewhat later period that Methodism, which was thus introduced into the southern provinces by the founders of the sect, was extended into Ulster by their emissaries, where the same discipline was observed as in the other societies, and conferences were established by Mr. Wesley with the preachers, as with those in England.

I do not find any mention made of the rulers of the Church in connection with these irregularities, except what has been already said incidentally of the Archbishop of Dublin. But of the conduct of the parochial clergy there are some examples scattered over Mr. Wesley's *Journal*, from which the following particulars are extracted.

Conduct of the bishops and clergy.

Whether from mere curiosity, or from a motive of approbation, does not appear; but some of the clergy occasionally were present at his preaching. Thus, at Athlone, "five clergymen were of the audience, and abundance of Romanists. Such an opportunity," he adds, "I never had before in these parts." When he preached in the market-place at Roscrea, "several gentlemen and several clergymen were present, and all behaved well." Among the congregation at Abaskra, where he preached "at the desire of the rector, and before his door," was the rector of a neighbouring parish, "who seemed then to be much athirst after righteousness<sup>9</sup>."

Clergy occasionally present at his preaching.

He describes himself as being sometimes the object of clerical opposition; once in particular,

Their opposition,

<sup>9</sup> WESLEY'S *Journal*, vii., p. 78.

<sup>9</sup> *Ibid.*, viii., p. 55.

<sup>10</sup> *Ibid.*, vii., p. 127.





from the pulpit at Aghrim, where, "after prayers, we had a warm sermon against enthusiasm. I could not have come at a better time, for I began immediately after; and all that were in the church, high and low, rich and poor, stopped to hear me. In explaining the inward kingdom of God, I had a fair occasion to consider what we had just heard<sup>11</sup>." A prebendary of Waterford excited Mr. Wesley's indignation, expressed in language which I do not care to repeat, by persuading his servant, that he was wrong in going after the Methodists<sup>12</sup>. A clergyman at Bandon, if truly accused, is justly stigmatised for misconduct, in interrupting the sermon, and menacing the person of the preacher<sup>13</sup>.

And encouragement.

From the clergy he sometimes experienced more favourable treatment, not to say countenance and encouragement. At Bandon, he was sent for by a clergyman, who had come twelve miles on purpose to talk with him. "We had no dispute," he says, "but simply endeavoured to strengthen each other's hands in God<sup>14</sup>." At Portarlinton, a clergyman received him gladly. Some time before, a gentleman of Mountmelick had desired him to preach against the Methodists. He said, "he could not till he knew what they were;" in order to which he came soon after, and heard Mr. Larwood; and, from that time, instead of preaching against them, he spoke for them wherever he came<sup>15</sup>. Of one clergyman in particular, Mr. Lloyd, rector of Rathcormick, near Cork, Mr. Wesley received very flattering marks of distinction; he was admitted professionally into Mr. Lloyd's church, and after Mr. Lloyd had read prayers or the burial service, Mr. Wesley preached<sup>16</sup>.

<sup>11</sup> WESLEY'S *Journal*, vii., p. 73.

<sup>12</sup> *Ibid.*, ix., p. 36.

<sup>13</sup> *Ibid.*, viii., p. 46.

<sup>14</sup> WESLEY'S *Journal*, vii., p. 135.

<sup>15</sup> *Ibid.*, p. 133.

<sup>16</sup> *Ibid.*, p. 134.



And, in his absence from Ireland, Mr. Lloyd wrote him a letter<sup>17</sup>, reporting the success of Mr. Wesley's society, the preaching of which he frequently attended; "and though," he added, "I am much reflected on for it, this does not in any wise discourage me;" and commending this work of Mr. Wesley's, "though I could wish," he added, "that all the clergy were, in that respect, of the same mind with me<sup>18</sup>."

In fact, but few of the clergy appear to have shown approbation of these innovations, and none other to have permitted Mr. Wesley to preach in his pulpit. For the most part, indeed, they gave little outward demonstration of interest in his proceedings; at least, besides the instances which have been already cited, I find no mention made of their interference with his preaching, either for good or ill, during the first five or six years of his connection with Ireland, though his journals record all the occurrences that befell him with sufficient minuteness. Meanwhile, from the lay-members of the Church, he had collected societies in various places, especially in the cities of Dublin, Cork, Waterford, and Limerick; and in the most considerable provincial towns, such as Bandon, Kinsale, and Rathcormick, in the county of Cork; Roscrea, of Tipperary; Birr, Tullamore, and Edenderry, in the King's, and Portarlington and Mountmellick, in the Queen's, County; Tyrrell's Pass, in West Meath; Athlone, in West Meath and Rosecommon; and Aghrim, in Galway.

During his journeys through Ireland, it was the practice of Mr. Wesley to attend divine service on Sundays in the parish-church of the place where he

Little interest  
taken by clergy  
in his proceed-  
ings.

Methodist so-  
cieties in various  
places.

Mr. Wesley's  
attendance at  
church.

<sup>17</sup> WESLEY'S *Journal*, viii., p. 49.

<sup>18</sup> *Ibid.*, p. 7.



chanced to be, the hour of which, in the morning, he notices to have been twelve o'clock at noon. The commendation of the officiating minister, which was now and again drawn from him on such occasions, may be deemed not unworthy of a passing notice. At Athlone, he says, "we went to church, and heard a plain, useful sermon<sup>19</sup>." At the same place, at another time, "Mr. G. preached an excellent sermon at church, on the necessity of the religion of the heart<sup>20</sup>." At Bandon, "we had in the morning, at St. Paul's, a strong, close, practical sermon<sup>21</sup>." At Limerick, he went to the cathedral. "I had been informed," he says, "it was a custom here, for the gentry especially, to laugh and talk all the time of divine service; but I saw nothing of it. The whole congregation, rich and poor, behaved suitably to the occasion<sup>22</sup>." At one of the Dublin cathedrals, a very different scene appears to have been exhibited. "I was greatly shocked," he observes<sup>23</sup>, "at the behaviour of the congregation in St. Patrick's church. But all their carelessness and indecency did not prevent my finding an uncommon blessing. Between five and six," he continues, "our house was nearly filled; but great part of the hearers seemed utterly unawakened. I marvel how it is, that, after all our labour here, there should still be so little fruit."

His appearance  
in the North,  
1756.

By means of the preachers whom Mr. Wesley left behind him, Methodism was at first extended into the north of Ireland; but it was not until the year 1756, that it was encouraged there by his personal appearance. In the July of that year, he took occasion to visit Ulster, and records in his journal

<sup>19</sup> WESLEY'S *Journal*, vii., p. 69.

<sup>20</sup> *Ibid.*, ix., p. 34. <sup>21</sup> *Ibid.*, p. 38.

<sup>22</sup> *Ibid.*, vii., p. 128.

<sup>23</sup> *Ibid.*, ix., p. 32.



the transactions which occurred at Newry, Lisburn, Belfast, and Carrickfergus, some of the principal towns of the counties of Down and Antrim.

At Newry, he preached to a large congregation, and afterwards spoke to the members of the society, consisting of churchmen, dissenters, and Papists that were. At Lisburn, he preached in the market-house: "one man only gainsayed; but the bystanders used him so roughly, that he was soon glad to hold his peace. The rector, with his curate, called on Mr. Wesley, candidly proposed their objections, and spent about two hours in free, serious, friendly conversation. How much evil," he observes, "might be prevented or removed, could other clergymen follow their example." At Belfast, he preached in the market-house to as large a congregation as at Lisburn; but some of them did not stay till he concluded. At Carrickfergus, he preached in the sessions-house to most of the inhabitants of the town. "But Satan," he remarks, "had prepared one of his instruments when I had done, to catch the seed out of their hearts. A poor enthusiast began a dull, pointless harangue, about hirelings and false prophets. . . . At eleven, I went to church, to the surprise of many, and heard a lively useful sermon. After dinner, one of our brethren asked, 'If I was ready to go to the meeting?' I told him, 'I never go to meeting.' He seemed as much astonished as the old Scot at Newcastle, who left us 'because we were mere *Church-of-England* men.' We are so," continues Mr. Wesley, "although we condemn none, *who have been brought up* in another way." At Lisburn, again, he spoke very plain, both to the great vulgar and the small. But, he observes, "between seceders, old

Towns which he  
visited.





self-conceited Presbyterians, new-light men, Moravians; Cameronians, and formal churchmen, it is a miracle of miracles, if any here bring forth fruit to perfection<sup>24</sup>."

After preaching in the neighbouring town of Lurgan, where the gentry, assembled in a room over the market, ceased tuning the violins till he had done, Mr. Wesley quitted the North, where, however, as in other parts of the kingdom, by the exertions of his emissaries, and occasionally of himself, Methodism continually made further advances. But it may suffice to have brought the foregoing notice of its introduction before the reader.

#### SECTION VIII.

*Death and Character of Primate Hoadly. Act of nineteenth of George II., c. 13, concerning Marriages by Popish Priests. Lenient administration of the Laws relating to Papists. Measures taken in 1745. Vicereignty of Earl of Chesterfield. Bishop Stone raised to the Primacy. Account of him. Unusual rapidity of his advancement. A maintainer of the English interest. His political character and personal beauty. Not distinguished professionally. Earl of Charlemont's description of him, and Bishop Newton's. His description of himself. Chaplaincy of Lord Lieutenant ordinary channel of preferment. Episcopal Appointments during Archbishop Hoadly's Primacy, and in the succeeding years. Metropolitan changes. Other changes by death or translation.*

Death of Primate Hoadly, July 16, 1746.

IN the year following the death of Bishop Stearne, and preceding the first visit of the founder of Methodism to Ireland, the primacy became again vacant by the death of Archbishop Hoadly, on the 16th of July, 1746, aged sixty-eight years. A too

<sup>24</sup> WESLEY'S *Journal*, x., 78.



assiduous attendance on his workmen caused a fever, which soon terminated fatally; and the next day he was, by his own desire, buried at Tallaght, near Dublin, where, as related by the author of the sketch of his life, annexed to that of his brother; "he had erected a noble monument to himself, the most elegant as well as convenient episcopal palace in Ireland, from the ruins of an immense castle of that name. But," adds his panegyrist, "he raised a nobler in the hearts of the Irish, by indefatigably promoting the improvement of agriculture by his skill, his purse, and his example."

Without intending to depreciate such undertakings, or to disparage the character of those who engage in them, it is obvious to remark that such is not the monument most appropriate to a churchman, or best calculated to transmit his name with honour to a grateful posterity. Of any claims, however, of a more professional nature which Primate Hooadly may have on the gratitude of the Irish Church for benefits conferred on it or its clergy during his primacy, I am not furnished with evidence. Amongst five occasional sermons which he published, one was an assize sermon, in 1707, *On the Nature and Excellency of Moderation*, which his biographer remarks to have been "a dangerous and unfashionable subject at that time;" and another was preached at the consecration of his brother to the bishoprick of Hereford, in 1717. Two other works of his composition and publication were, *A Defence of Bishop Burnet on the Articles*, and *A View of Bishop Beveridge's Writings in a Humorous Way*. With his last-named work I have no acquaintance. But the name of Bishop Beveridge is too venerable, and his writings of too serious a cast, to encourage the supposition that

His character.

His writings.



they could have been well or fitly converted into an occasion of humour. Let it however be added, in the words of the historian of the city of Armagh, that "he was probably more zealously attached to the doctrines of the Church of England than his brother, who is styled by some of his biographers, 'the greatest dissenter that ever obtained promotion in the Church.'"

Act of nineteenth  
George II., c. 13,  
concerning mar-  
riages by Popish  
priests.

During the primacy of Archbishop Hoadly no legislative enactments, bearing on ecclesiastical affairs, occurred, unless it be the act of the nineteenth of George II., chapter 13, relative to marriages celebrated by Popish priests. In the year 1725, the twelfth of George I., in consequence of clandestine marriages having been "celebrated by Popish priests and degraded clergymen, to the manifest ruin of several families within this kingdom," the guilt and punishment of felony was enacted against any Popish priest, or reputed Popish priest, or person pretending to be a Popish priest, or any degraded clergyman, or any layman pretending to be a clergyman of the Church of Ireland, as by law established, who should celebrate any marriage between two Protestants or reputed Protestants, or between a Protestant or reputed Protestant and a Papist." But this enactment having been found ineffectual, another act was passed in 1745, enacting, that "every marriage which should be celebrated between a Papist and any person who hath been, or hath professed him or herself to be, a Protestant at any time within twelve months before such celebration of marriage, or between two Protestants, if celebrated by a Popish priest, should be absolutely null and void." Felony in the priest was left as before enacted by the statute of George I.



Such marriages, as it was the object of these enactments to prevent, have been, at all times a fruitful source of encouragement to Popery, and of injury to the Church of Ireland; for whose protection, therefore, and for the preservation of her members against seduction, prudence dictated this enactment. Otherwise, there were no new restrictions at this time introduced upon the professors of the Popish creed: and so far from being exposed to fresh rigour, during the Duke of Devonshire's government, which was the longest known in Ireland since the accession of the House of Hanover, lasting, as it did, from 1737 to 1745, the laws, which had been previously enacted for controlling them, were administered with leniency and moderation<sup>1</sup>. The alarm excited by the efforts of the Pretender to disturb the Protestant succession, and to replace a Popish sovereign on the throne, caused recourse to be had at first to the enforcing of former enactments against them: and a proclamation was issued for compelling their priests to quit the kingdom<sup>2</sup>. But if, in some cases, the laws were thereupon rigorously executed, in others the magistrates were fain to extend indulgence to those whom they believed deserving of confidence. And, on the arrival of the Earl of Chesterfield to execute the vice-regal office in the September of that year, their places of worship were opened to the Romanists, their priests were released out of prison, and the exercise of their religious offices was allowed them without disturbance or interruption.

Lenient administration of the laws concerning Papists.

Measures taken in 1745.

The viceroyalty of Lord Chesterfield, who had been appointed on the breaking out of the Scotch rebellion, terminated with the danger that attended

Viceroyalty of Earl of Chesterfield, 1746.

<sup>1</sup> FLOWDEN'S *Historical Review*, p. 280.

<sup>2</sup> *Ibid.*, p. 296.





it. On the 16th of April, 1746, the Pretender was defeated at the battle of Culloden; and, on the 25th, the lord lieutenant withdrew from his brief temporary administration, and the government was committed to three lords justices, of whom Primate Hoadly was one. This appointment was followed within three months by his death: but it was not till the following March, the Earl of Harrington having entered on the viceregal office in the intervening September, that the vacant primacy was filled by the appointment of Bishop Stone.

Bishop Stone  
raised to the  
primacy.

Account of the  
new primate.

George Stone was the son of a banker at Winchester in Hampshire, and had received his education at Christ Church, Oxford, of which he was a student, as appears from the Chapter Registers in 1725.

His connection with Ireland originated in some cause, which I have in vain endeavoured to trace. The earliest record of him is, that he was placed, in the year 1733, in the deanery of Ferns, whence, in 1734, he was promoted to that of Derry, and thence again, in 1740, was further promoted to the bishoprick of Ferns and Leighlin. About this period, and probably with a view to this latter promotion, the degree of doctor of divinity was conferred upon him by the university of Oxford in full convocation, on the 20th of May, 1740; being in the interval between the vacancy of the bishoprick in April, and the date of the letters-patent for the consecration of the bishop-elect, who was consecrated on the 3rd of August, by the Archbishop of Dublin, assisted by the Bishops of Meath and Derry. On the 19th of March, 1743, he was translated to the bishoprick of Kildare, and installed dean of Christ Church on the 15th of June. Thence another translation of him



was made to the see of Derry, in April, 1745; and ultimately he became Archbishop of Armagh, and primate of all Ireland, in March, 1747.

So rapid a progress through such a succession of dignities, terminated only by his attainment of the highest, whilst he was still in the flower of his age, (for, assuming him to have been of about eighteen years of age at his matriculation in 1725, we find him of about forty on his elevation to the primacy in 1747,) was of very unusual occurrence. His elevation to the episcopate, which took place two years before the death of Primate Boulter, was, however, later than the date of the last of his published letters: so that no light is thrown, as might have been otherwise expected, from that source on Bishop Stone's promotion. The fact, however, of his having distinguished himself, in the early stages of his episcopal career, by his maintenance of what was considered the English, in opposition to the Irish interest, affords a probable clue for unravelling the course of his preferments; as in that, to which he eventually attained, he was no less distinguished for following the example of Primate Boulter in maintaining the same interest. Immediately after his elevation to the primacy, in the absence of the Earl of Harrington, Archbishop Stone was placed at the head of the commission for the lords justices, in company with the lord chancellor and the speaker of the House of Commons, Mr. Boyle. With the latter he was soon involved in political disputes. Opposition from other quarters, and continual efforts to secure political supporters, co-operated, with a natural ambition and desire of power, in giving a secular tendency to his mind and conduct, so that he is known more as a statesman than as an ecclesiastick; and the appella-

Unusual rapidity  
of his advancement.

A maintainer of  
the English  
interest.

His political  
character,



And personal  
beauty.

tion of "the beauty of holiness," which he commonly bore on account of the handsomeness of his person, has not been confirmed by any singular excellence of his official bearing.

The propriety of this appellation, indeed, as applied to any person, it is neither my business nor my wish to defend. But it may be here noticed as rather a curious incident, that whilst the portrait of Primate Stone is preserved in the valuable collection of Christ Church, Oxford, amongst the students of that society, the appellation to which I have alluded has been given, not to the picture of the archbishop, but to that of Trevor, bishop of Durham. In the place of his residence, the elegance of his form and the beauty of his countenance were long traditionally commemorated as unrivalled; so that the historian of the city of Armagh has stated his recollection, that "at an early period of his life, when the old inhabitants of Armagh were speaking of any person remarkable for comeliness, they would say, 'he was almost as handsome as Primate Stone.'" It is more to his honour, that, by his attention and kindness as a landlord, he is represented by the same traditional authority as having secured the affectionate gratitude of his tenantry, and withal an honourable compensation for the open libels and secret calumnies, whereby slander magnified his failings into vices.

Not distinguished  
professionally.

No memorial of his episcopal vigilance or his literary talents is said to exist, unless it be one of his visitation sermons, which he is related to have published, but which the relater had heard of, but had never seen<sup>a</sup>. Meanwhile, of all the political controversies, which agitated Ireland during the latter part of the reign of King George the Second,

<sup>a</sup> STUART'S *Armagh*, p. 442.



the primate was a zealous and indefatigable partaker, not to say the prime and most material mover. And, as represented in a memorial of the Earl of Kildare, afterwards Duke of Leinster, to the king, "he made use of his influence to invest himself with temporal power, and affected to be a second Wolsey in the state."

Speaking of the session of 1753, as remarkable for the first great parliamentary contest in Ireland, Mr. Hardy, in his *Memoirs of James, Earl of Charlemont*, p. 80, says, "The Duke of Dorset, son of the celebrated and amiable Lord Dorset, was then lord lieutenant: government was led on by Primate Stone, a man of unbounded ambition. Lord Charlemont, who knew him perfectly, often assured me, that the temper and genius of the English people, and English constitution, averse to all ecclesiastical interference or domination, which the primate was well aware of, alone prevented him from aspiring to a distinguished place in the councils of Great Britain. He was brother to Andrew Stone, who possessed considerable knowledge and ability, a principal figure in the court of Frederick, prince of Wales."

Lord Charlemont's account of him.

Of Andrew Stone, the primate's brother, Bishop Newton, in his *Autobiography*, has remarked, that "he was a most excellent scholar, and at school and at college distinguished himself by his compositions; and the knowledge, not only of Greek and Latin, but even of the Hebrew language, which he at first learned at school, he retained and improved to the last; and was, withal, a man of grave deportment, of good temper, and of the most consummate prudence and discretion. If," adds the right reverend writer, "he had been made primate of Ireland instead of

Remark on him by Bishop Newton.







his brother, and his brother had been secretary of state in his place, the change, perhaps, might have been more suitable to their respective characters." —(p. 182.)

His own description of himself.

The hypothesis, in its application to the primate, can hardly be questioned: his occupations, at least, were by no means of a professional kind; and as these occupations in a great degree monopolised his mind and pursuits, so they appear to have worn out his constitution; "and it is said, that when he went over to London, to consult the gentlemen of the faculty on his state of health, he very candidly said to them, 'Look not upon me as an ordinary churchman, or incident to their diseases; but as a man who has injured his constitution by sitting up late, and rising early, to do the business of government in Ireland'.<sup>5</sup>"

Towards the close of life, it has been stated of him by Mr. Hardy, that, "satiated with the bustle and splendour of the world, he thought proper occasionally to assume the lowliness of an ecclesiastick; when the artful statesman still glared so over every part of his behaviour, as to render it in some measure revolting. He quickly perceived this effect of his newly-adopted manner, and re-assumed his old one, in which not the least trace of a churchman was visible."<sup>6</sup>

Chaplaincy of lord lieutenant ordinary channel of preferment.

I have intimated above, my ignorance of the occasion which brought Archbishop Stone to Ireland: probably, however, he came as chaplain to a lord lieutenant; and, if so, of the Duke of Dorset, who held the viceregal dignity before, and at the

<sup>5</sup> CAMPBELL's *Survey of the South of Ireland*, p. 55.

<sup>6</sup> *Life of Earl Charlemont*, p. 105.



dates of, his first preferments. This, indeed, was at all times an ordinary channel of ecclesiastical promotion for Englishmen: but subsequently it was peculiarly such. And whatever courses may have been pursued for maintaining the English interest, it is, perhaps, somewhat remarkable, that, after the death of Primate Boulter, during the primacy, first of Archbishop Hoadly, and then of Archbishop Stone, which last was extended beyond the reign of King George II., few appointments of Englishmen to Irish bishopricks occurred, except of the chaplains of lord lieutenants.

During the four years of Archbishop Hoadly's primacy, three natives of England, namely, in 1743, Cox, who had been chaplain to the Duke of Ormonde; Fletcher, chaplain to the Duke of Devonshire, in 1744; and Chenevix, chaplain to the Earl of Chesterfield, in 1745; were promoted respectively to the bishopricks of Ossory, Dromore, and Killaloe. During the same period two natives of Ireland were raised to the Irish episcopate; namely, Jemmet Brown, in 1743, to the see of Killaloe; and Nicholas Synge, in 1746, to that of Killaloe, from which Bishop Chenevix was translated to Waterford. The only persons besides these, who in these four years were consecrated bishops in Ireland, were William Barnard, George Marlay, and Robert Downes: the last a native of England, but whose father had become bishop of Killala in 1717, and had successively filled the sees of Elphin, Meath, and Derry. The son was promoted from the deanery of Derry to the bishoprick of Ferns and Leighlin in 1744. William Barnard was dean of Rochester, and probably an Englishman. In the same year, 1744, he was made Bishop of Raphoe. George Marlay, who was

Episcopal  
appointments  
during Arch-  
bishop Hoadly's  
primacy.



consecrated to Dromore in 1745, was of an English family, and, I believe, of English birth; as was his elder brother, at this time Lord Chief Justice of Ireland.

And in the  
succeeding years.

In 1746, on the death of Archbishop Hoadly, the see of Derry, being vacated by the translation of Bishop Stone to the primacy, was filled by Bishop Barnard from Raphoe, which was conferred on Philip Twisden, chaplain to the Earl of Chesterfield.

In the succeeding years, Richard Robinson and John Garnet, both of them chaplains to the Duke of Dorset, were consecrated respectively in 1751 and 1752 to the bishopricks of Killala and of Ferns and Leighlin: in 1753, William Carmichael, a Scotchman, chaplain to the Earl of Harrington, to that of Clonfert: in 1756, Richard Pococke, chaplain first to the Earl of Chesterfield and then to the Duke of Devonshire, to that of Ossory: in 1757, John Cradock, chaplain to the Duke of Bedford, to that of Kilmore: and in 1758, Thomas Salmon, also chaplain to the Duke of Bedford, to the bishoprick of Ferns and Leighlin. Intermixed with which six appointments, were those of seven men of Irish birth, namely, Arthur Smyth, in 1752, James Stopford, in 1753, Edward Maurice, in 1754, James Leslie, in 1755, William Gore, in 1758, and of Robert Johnson and Samuel Hutchinson, in 1759, to the bishopricks of Clonfert, Cloyne, Ossory, Limerick, Clonfert again, Cloyne again, and Killala.

Metropolitan  
changes in the  
same period.

Meanwhile certain changes took place in the metropolitan appointments. On the death of Archbishop Hort, in 1751, Bishop Ryder was translated from Down and Connor to the archiepiscopal see of Tuam: and his successor in the former see, Bishop Whitcombe, was in 1753, on the death of Arch-



bishop Price, translated to the archbishoprick of Cashel, from which, however, he was removed by death the following year, 1754, and was succeeded by Bishop Cox of Ossory.

In the course of the same series of years, the following changes took place among the Irish bishops, partly by deaths, and partly by translations.

Other changes  
by death or  
translation.

In 1743 died Anthony Dopping, bishop of Ossory, to which see he had been consecrated in 1741. He was son of the prelate, both of whose names he bore, who had distinguished himself by his faithful attachment to the Church in the season of King James's persecution. He was promoted to the episcopate from the deanery of Clonmacnois, having been educated in Trinity College, Dublin. His vacancy at Ossory was supplied by Michael Cox, whose translation to the archbishoprick of Cashel in 1754 has been recently mentioned. He repaired the episcopal residence of Ossory, and added to it some land for a demesne, at a considerable pecuniary sacrifice.

In 1744 Bishop Cotterell vacated by his death the see of Ferns and Leighlin, which he had occupied little more than a twelvemonth from his consecration, on the 19th of June, 1743. He was succeeded by Robert Downes, of Merton College, Oxford, who had held the deanery of Derry since 1740; and was subsequently translated to the bishoprick of Down and Connor in 1752, and to that of Raphoe in 1753. He published a sermon preached before the Irish Protestant schools in 1750. His father was the first of the family who settled in Ireland: his sons returned to England, and became respectable beneficed clergymen in Essex and Oxfordshire, in the country of their extraction.







In 1744, Bishop Maule, who had been originally consecrated to the see of Cloyne in 1726, and in 1731 had been translated to that of Dromore, was thence again promoted to Meath, where he continued till his death in 1758. The see, vacated by him at Dromore, was filled by the consecration of Thomas Fletcher, promoted from the deanery of Down. He had been vicar of Chatsworth in Derbyshire, the residence of the Duke of Devonshire, to whom in his viceregal capacity Dr. Fletcher was chaplain.

In the following year, 1745, on the translation of Bishop Stone to Derry, Bishop Fletcher was promoted to Kildare. Dromore was thereupon occupied by Bishop Jenmet Brown, who had been consecrated to Killaloe in 1741, and who, in the same year in which he was translated to Dromore, was further translated to Cork and Ross. Chenevix who succeeded him at Killaloe, to which he was consecrated, being chaplain to the Earl of Chesterfield, lord-lieutenant, was also translated within a few months to the see of Waterford and Lismore, on the death of Bishop Este, which occurred in November of this year. Accordingly another bishop was appointed for Killaloe in the person of Nicholas Synge, who was consecrated in the ensuing January. He was the second son of the late Archbishop of Tuam, and younger brother of the then Bishop of Elphin. He had previously held the archdeaconry of Dublin. The bishoprick of Kilfenora, which had been annexed to the archbishoprick of Tuam since the Restoration in 1660, until 1741, when it was given *in commendam* to John Whitcomb, bishop of Clonfert, was upon his translation in 1753 given *in commendam* to Bishop Nicholas Synge, and has



continued since that period to be united to the bishoprick of Killaloe.

In 1747, William Barnard, who from the deanery of Rochester had been promoted in 1744 to the bishoprick of Raphoe, succeeded to Derry on the advancement of Bishop Stone to the primacy. His vacancy at Raphoe was filled by Philip Twisden, younger son of a baronet of Kent, and chaplain to the Earl of Chesterfield. His death in 1753 gave occasion for the translation of Bishop Downes from Down and Connor, which see, on the translation of Bishop Ryder to the archbishoprick of Tuam, had been previously filled by the translation of Bishop Whitcomb from Clonfert; and, on his promotion the same year to the archbishoprick of Cashel, was then filled by Bishop Downes, and then again by a second translation from Clonfert, namely, that of Bishop Arthur Smyth, who continued there till his translation to Meath in the following reign. Meanwhile the vacancy made in Clonfert by Bishop Smyth, in 1753, was supplied by the consecration of the Honourable William Carmichael, son of the Earl of Hyndeford in Scotland, and chaplain to the Earl of Harrington, and archdeacon of Bucks in the cathedral of Lincoln.

In 1753, also, the death of Berkeley, bishop of Cloyne, gave occasion for the promotion of James Stopford, formerly a fellow of Trinity College, Dublin, and at the time provost of St. Mary's Church, at Tuam, and dean of Kilmacduagh.

In 1755 died Burscough, bishop of Limerick, a man commemorated for his piety, learning, and eloquence, and as one who had, by his residence in his see, so attached to him the citizens' affections, that their jealousy was aroused by his being buried



at New Ross, his seat in the county of Tipperary. He was succeeded by James Leslie, a native of Ireland, a member of Trinity College, and possessed of patrimonial property in the county of Kerry, but connected by marriage with Dr. Edward Chandler, bishop of Durham, from whom he had received preferment in that diocese.

In 1754, on the promotion of Bishop Cox to the archbishoprick of Cashel, Edward Maurice was consecrated to the bishoprick of Ossory; and in 1756 he vacated it by death, having presided over it about two years. His successor was the celebrated Oriental traveller, Richard Pococke, archdeacon of Dublin, and chaplain, first to the Earl of Chesterfield, and then to the Duke of Devonshire, by whose recommendation he was promoted to the episcopate.

In 1757 died Joseph Story, bishop of Kilmore, being upwards of seventy-eight years of age. He had been educated in the College of Edinburgh, which he left in 1702, the year of King William's death. He was chaplain of the House of Commons, and possessed the deanery of Ferns, before his consecration to the bishoprick of Killaloe, in 1740; whence, in 1742, he was translated to Kilmore. By Dr. Campbell, in his *Philosophical Survey of the South of Ireland*<sup>7</sup>, it is stated "that Bishop Story published only some occasional sermons; but, in his *Treatise on the Priesthood*, deep erudition and Christian moderation are equally conspicuous." His successor in Killaloe was John Ryder, afterwards bishop of Down and Connor, and archbishop of Tuam; and, in Kilmore, John Cradock, rector of St. Paul's, Covent Garden, and chaplain to the Duke of Bedford.



The death of Bishop Clayton, who had been translated from the see of Cork and Ross in 1745, on the death of Bishop Stearne, caused, in 1758, another vacancy in the bishoprick of Clogher, which was filled by the translation of Bishop Garnet from Ferns and Leighlin, a member of the University of Cambridge, where, by royal mandate, he had been created doctor of divinity in 1751, and a chaplain of the Duke of Dorset, during whose viceroyalty he had been raised to the episcopate in 1752. His promotion to Clogher now, in 1758, made way for the translation of Bishop Carmichael from Clonfert to Ferns and Leighlin; whence he was further advanced to Meath, on the death of Bishop Maule, the same year.

In 1759, Bishop Stopford, whose elevation to the episcopate in 1753 was lately noticed, vacated by death the bishoprick of Cloyne, which was conferred on Robert Johnson, a native of Ireland, dean of Tuam, and domestick chaplain to the Earl of Shannon, one of the lords justices. And in the same year, Bishop Robinson, who had succeeded Bishop Cary at Killala on his death in 1751, was, on the death of Bishop Salmon, translated to Ferns and Leighlin. A native of Tavistock, and educated at Trinity College, Cambridge, the deceased prelate had attended the Duke of Bedford to Ireland, as his chaplain, and retired to his native place to die, within a year of his consecration.

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## SECTION IX.

*Recent Episcopal Appointments, why particularly noticed. Several Bishops not specially distinguished. Account of three in particular. Clayton, Bishop of Clogher. His Elevation to the Episcopate. His early Publications, and Essay on Spirit. Its Object. His higher preferment negatived. His Theological Speech in Parliament. Offence given by it. Determination to proceed against him. Forewarned of the result. His Death. Maurice, Bishop of Ossory. His place of Education. His Translation of Homer. Description of the MS., and Specimens. His Literary Character. Pococke, Bishop of Ossory. His Education and Travels. His Ecclesiastical Pursuits. His Preferment. Few Theological Works. Attention to Irish Monastick Antiquities. Translation to Meath, and sudden Death. Affinity to Joseph Bingham.*

Recent episcopal appointments why particularly noticed.

In the earlier periods of this history, whilst the most distinguished members of the Irish episcopate have been brought under the reader's notice, I have not been studious of particularising all who have borne the episcopal dignity; knowing, that to those persons who might be desirous of tracing the succession in the several dioceses, a ready opportunity was afforded by Sir JAMES WARE's *History of the Irish Bishops*, continued by his relative Mr. Harris. But since the date, at which the labours of the latter terminated, attention has been given to the episcopal appointments, which have been specified, whatever may have been the personal distinction of the individuals. And thus the last few pages have been occupied with little more than a catalogue of names, requisite, perhaps, to be introduced as matter of historical record, but little calculated to interest the general reader.



Whether there was little belonging to each individual for commemoration, or that there were wanting persons to commemorate what there was; whether from the consequent non-existence of memorials, or from the difficulty of obtaining such as may exist, of the bishops who have now been enumerated, as having at this period been consecrated to the episcopal office, or as having been translated to other bishopricks, or as having been called thence to their great account, there are several of whom I find few particulars, such as to require introduction into this narrative. Of some there has been already occasion to speak more particularly; as, for example, Bishop Maule and Bishop Berkeley. A more convenient opportunity may occur for speaking of others, as in particular of Bishop Robinson, who will be presented, in the next reign, to notice in a conspicuous and important character. But there are three, two of whom we have just seen go off the stage, and one who has been lately introduced, and continued somewhat longer upon it, to whom our attention may be now most appropriately given, namely, Clayton, bishop of Clogher, and Maurice and Pococke, successively bishops of Ossory.

Several bishops not specially distinguished.

Notice of three in particular.

It has been related in a preceding page, that in 1758 died Dr. Clayton, bishop of Clogher. Son of a Dean of Kildare, he had been nevertheless educated at Westminster, under the private tuition of Zachary Pearce, afterwards successively Bishop of Bangor and Rochester: but being removed to Trinity College, Dublin, for the completion of his education, he became in due time a fellow of that society. A considerable patrimonial property enabled him at an early period to resign his fellowship on marriage;

Clayton, bishop of Clogher.



and, having previously past some time in foreign travel, he shortly afterwards visited London, where he formed an acquaintance with Dr. Samuel Clarke, the result of which was his adoption of those religious principles to which he adhered during the remainder of his life.

His elevation to the episcopate.

Notwithstanding his condemnation of the doctrines of the Church, he was however not unwilling to partake of her temporal dignities. And having been strongly brought under the favourable notice of Queen Caroline by his relation, Mrs. Clayton, the favourite of the queen, and afterwards Lady Sundon, he was recommended to Lord Carteret for the first vacant Irish bishoprick. With the concurrence of Primate Boulter, who, we must charitably presume, was not acquainted with Dr. Clayton's theological sentiments, he was in January, 1730, raised to the episcopate, as Bishop of Killala, and in November, 1735, translated to the see of Cork and Ross, on the death of Bishop Brown. In 1745 he succeeded Bishop Stearne in the bishoprick of Clogher.

His early publications,

It appears to have been somewhat later than this period that he first became known to the publick as a biblical scholar, by means of a *History of the Jews*, the *Chronology of the Hebrew Bible vindicated*, and a *Dissertation on Prophecy*: by these publications, however, his peculiar theological principles were not notified, as they were in a succeeding work of the year 1751, intituled *An Essay on Spirit*, which professed to consider "The doctrine of the Trinity, in the light of reason and nature, as well as in the light in which it was held by the ancient Hebrews, compared also with the doctrine of the Old and New Testament; with an inquiry into the

And his Essay on Spirit.



sentiments of the primitive Fathers of the Church, and the doctrine of the Trinity, as maintained by the Egyptians, Pythagoreans, and Platonists, together with some remarks on the Athanasian and Nicene creeds."

Of this performance, which excited very general attention, and was productive of a large and fruitful controversy, it is, however, a remarkable fact, as alleged by Bishop Clayton's biographer, with what truth I know not, that the authorship was not his own. A young clergyman in his diocese having showed the manuscript to his spiritual overseer, expressing withal a fear of printing it in his own name, the bishop, according to the above authority, conveyed it to the press, placed it under the cover of a dedication of his own writing, and, although he did not absolutely avow the work, contrived that he should be universally considered as the author. The principal object of the work was to controvert the doctrine of the Trinity, as maintained by the Church: and the natural consequence, that he, who had placed himself in the responsible situation of the author, was precluded from the future patronage of those who were intrusted with the disposal of her preferments. On the death of Archbishop Hort in 1752, he was recommended indeed by the Duke of Dorset, then viceroy of Ireland, for the vacant archiepiscopal see of Tuam. But the English government formed a better estimate of the qualifications of a candidate for such an appointment; and a negative was put on the higher elevation of the publisher, and universally received author, of the *Essay on Spirit*.

Still not to be his own.

Object of the work.

His higher preferment negatived.

Of this prelate's intermediate works or publications, it is not necessary to speak; but an event, which occurred soon after his rejection from the

His theological speech in parliament.





archiepiscopal dignity, must be related; and for that purpose the language of his biographer shall be adopted:

“He had long been dissatisfied with the Athanasian creed, nor did he approve of the Nicene creed in every particular: on which accounts he was not a little disturbed, that they continued to be a part of the liturgy of the Church. These sentiments he had declared in his writings: but this, upon mature deliberation, did not appear to him to be a sufficient discharge of his Christian duty. He determined, therefore, to avow the same sentiments in his legislative capacity; and accordingly on Monday, the 2nd of February, 1756, he proposed, in the Irish House of Lords, that the Nicene and Athanasian creeds should for the future be left out of the liturgy of the Church of Ireland. The speech, which our prelate delivered upon this interesting occasion, being taken down in short hand, was afterwards published, and hath gone through several editions. When the bishop returned from the House of Peers, he expressed to a gentleman, who accompanied him in his coach, his entire satisfaction with what he had done. He said, that his mind was eased of a load which had long lain upon it: and that he now enjoyed a heartfelt pleasure, to which he had been a stranger for above twenty years before.”

His retention of  
his preferment.

Upon this result of a proceeding, which was dictated no doubt by a condemning conscience, only one observation shall be offered, namely, that the heartfelt pleasure which he enjoyed, on such a declaration of his sincere sentiments concerning the doctrines and formularies of the Church, which by his ordination and consecration vows he was pledged to maintain, would doubtless have been greatly enhanced, if he had at that time surrendered the dignity and emoluments possessed by him in virtue of that pledge. His perseverance in retaining the preferment, of which he had renounced the condition, must have lain still a heavy load upon his mind.



“But whatever happiness,” adds the biographer, “the Bishop of Clogher might derive from thus complying with his own conscience, he had not the additional felicity of obtaining the approbation of his auditors. His speech gave great and general offence; and was particularly disgusting to the ecclesiastical lords. The primate said, that ‘it made his ears tingle.’ But though so declared and avowed an attack upon the establishment was regarded in a very atrocious light, no measures were taken for calling the bishop to account for it.”

Offence given by his speech.

In a subsequent publication, however, in 1757, he renewed his attacks on the same and similar subjects:

“In short, he gave up so many doctrines as indefensible, and avowed others so contradictory to the Thirty-nine Articles, that the governours of the Church of Ireland determined to proceed against him. And in consequence of this determination, the king was advised to order the Duke of Bedford, then lord lieutenant, to take the proper steps towards a legal prosecution of the Bishop of Clogher. A day was accordingly fixed for a general meeting of the Irish prelates at the house of the primate, to which he was summoned, that he might receive from them the notification of their intentions. A censure was certain: a deprivation was apprehended. But, before the time appointed arrived, he was seized with a nervous fever, which brought him to his dissolution on the 26th of February, 1758.”

Determination to proceed against him.

Mr. Burdy, in his *Life of the Rev. Philip Skelton*, mentions an anecdote that Bishop Clayton consulted a lawyer of eminence on the subject, and asked if he thought that he should lose his bishoprick? “My Lord,” he answered, “I believe you will.” “Sir,” he replied, “you have given me a stroke which I shall never get the better of.” Whereupon he was instantly seized with a disorder, and soon after died. From the same authority, however, it appears that he had been forewarned of this result of

Forewarned of the result.



his efforts at making converts to his opinions; for whilst he was engaged in committing to paper his peculiar notions, with a view to their publication, his wife was used to visit him in his study, and admonish him, "My Lord, quit writing, or you will lose your bishoprick." But he would not be persuaded by her; "The world was all wrong," he answered, "and he would strive to set it right." However these things be, the ruin, which eventually threatened to overwhelm him, was more formidable than he was able to sustain; and it is on all hands agreed, that the agitation of mind, into which the bishop was thrown by the prosecution commenced against him, was the immediate cause of his death. "We have been informed," adds the biographer, "that nothing affected him so much as the consideration that he should on this occasion be deserted by his royal master." And this is extremely probable. But when he proceeds to observe, that "it does indeed reflect disgrace on the memory of King George II., that he should thus have been prevailed upon to give countenance to any measures of persecution; and that had Queen Caroline lived, she would undoubtedly have protected the prelate of her own creation:" justice towards the royal personages, who are respectively the subjects of the censure, and of the implied commendation, demands the remark, that to call a publick functionary to a legal account for conduct, contrary to his plighted faith, and his most solemn obligations, is not to "persecute;" and that the royal patronage, however blamelessly exercised at first in promoting to the episcopal office one supposed to be qualified for its duties, could not without guilt have been continued to be exercised for his "protection," when his disqualification was avowed and notorious.

His death.

Vindication of  
their Majesties.



Edward Maurice, a native of Ireland, was educated in Trinity College, of which he became a scholar in 1709. In a MS. note appended to Harris's edition of WARE's *Bishops*, and marked with the name of Archbishop Newcome, it is stated that he was a scholar of Corpus Christi College, Oxford. But this appears to have arisen from some confusion between him and his successor in the bishoprick of Ossory, who was certainly a member of that society; at all events, I find, on inquiry, that the name of Maurice does not appear among either its scholars or exhibitioners, whereas it does appear among the scholars of Trinity College, Dublin, in the above year, though without the Christian name to identify it with the subject of this inquiry. It appears also from the *Dublin Journal* of January 26-29, 1754, that on the preceding Sunday the Rev. Edward Maurice, M.A., was consecrated Bishop of Ossory at the cathedral church of St. Patrick's, by the Archbishop of Dublin, and that the consecration sermon was preached by the Rev. Dr. Dawson, an error probably for Dr. Lawson, a senior fellow of the college, and an intimate friend of the new bishop. The provost, also, and senior fellows of the college are stated to have "complimented the bishop with the degree of Doctor in Divinity, as a mark of their esteem and honour for him, and the satisfaction they share in with the publick at the preferment of a person of such distinguished learning and abilities."

Maurice, bishop  
of Ossory.

His place of  
education.

His degree in  
Trinity College,  
Dublin.

Thus the Dublin University seems entitled to the credit of reckoning Bishop Maurice among her sons.

The library of Trinity College, Dublin, contains a very curious specimen of the literary talents and

His translation of  
Homer in Trinity  
College Library.







Description of  
the MS.

pursuits of this prelate in the earlier periods of his life, before his elevation to the episcopate. It is a series of six MS. paper books, in quarto, comprising an entire translation of the whole of HOMER'S *Iliad* and *Odyssey* into English blank verse; the *Iliad* extending through the two first, and the *Odyssey* through the four last volumes. The first volume is intituled

“HOMER'S ILIAD.

NEWLY TRANSLATED FROM THE GREEK.

“Omnibus eloquentiæ partibus exemplum et ortum dedit (HOMERUS.)  
Hunc nemo, in magnis sublimitate, in parvis proprietate, superaverit.”—QUINTILIAN, lib. x., c. 1.

“Carmen sequor, ut sibi quivis  
Speret idem.”—HOR.

Mr. MASON'S *Catalogue*, in the possession of the library, states :

“This is the work of Maurice, bishop of Ossory, and was presented to the college by his friend, Dr. Lawson, who was a fellow thereof. It is the original, and much corrected throughout. The first book commences thus :

“Sing of Achilles, Muse ! the wrath, the son  
Of Peleus, the destructive wrath to Greece ;  
That brought unnumber'd woes, and sped to hell  
Her bravest souls.

“At the end are two pages, containing some various readings, in which the first lines of Book I. are altered thus :

“Sing, Muse ! the wrath of Peleus' son, to Greece  
Destructive fountain of unnumber'd woes,  
That sent to Pluto many valiant souls,  
Dismiss'd untimely.”

The third volume is intituled

“HOMER'S ODYSSEY,

TRANSLATED FROM THE GREEK.”

It is written in the same hand with the *Iliad*, and bears on the title-page the date, also in the same hand, March 14, 1744.



For the satisfaction of those readers who may be desirous of seeing a longer specimen than the preceding, which is too limited for the purpose of forming any estimate of the quality of the work, I have transcribed the following from the second book of the *Iliad*:

Further specimen.

“ As on the mountain top, devouring flame  
Consumes a boundless wood, and dreadful shines  
Wide o’er the vale : such lustre, as they march’d,  
Far through the welkin cast their brazen arms,  
Divinely wrought, and heav’n received the light.

“ Or as of birds innumerable flights,  
Geese, cranes, or swans, along Cayster’s flood,  
Flowing o’er Asian meads, their stately necks  
Stretch through the sky, and, with exulting wings,  
Rebuff the troubled air, till on the bank,  
With noise and order lit, they clap their wings,  
The winding shore re-echoing to their clang :  
So, on Scamander’s plain, from ship and tent,  
The nations pour’d ; and under foot and hoofs  
Of men and horses groan’d the beaten ground.  
By hundreds, and by thousands, on the mead  
Scamandrian, crowded they, as thick as leaves,  
Or bloom, on trees in seasonable spring.

“ As when, with spring, returns the milk to fill  
The flowing pail, around the dairy swarm  
The flies of various hue, the farmer’s plague :  
So squadrons stood of Greeks, of flowing hair,  
Embattled against Troy, athirst for blood.

“ Nor readier do the shepherds call their flocks,  
In pasture mix’d, and at their will divide,  
Than did the leaders form and range their men,  
Though here and there wide scattered, for the fight ;  
Above them all King Agamemnon shone.  
(Achilles was not there.) He bore his arms  
Like Mars ; like Neptune his erected breast ;  
Like Jove his eyes and curl’d ambrosial head,  
When his loud thunder rends the gather’d clouds.

“ Through numerous herds, as with majestick pace  
The lordly bull bears high his wide-horn’d head :  
Such bright distinction to the King of men  
Gave Jove that day, and more than human form.”



Bishop Maurice's  
literary character.

The work, of which the foregoing extract is a sample, taken almost at random, is, I apprehend, all but totally unknown. My attention has been drawn to it by a letter in the *Anthologia Hibernica*, a literary monthly miscellany, published in Dublin in the years 1793 and 1794, wherein a brief notice is taken of Bishop Maurice's version of Homer; and his translation of a particular passage in the eighth book of the *Iliad* is cited in juxtaposition with Mr. Cowper's translation of the same, the letter-writer professing himself unable to determine the question of superiority between them. However this be, a critical examination of Bishop Maurice's version would, in all likelihood, lead to the conviction, that

"He was a scholar, and a ripe and good one."

And although his character, as an ecclesiastick, may be not illustrated hereby, except so far as there exists a natural connection between "sound religion and useful learning," I think it not out of place to bring under publick notice this translation, for the purpose of commemorating one, who is less known than he deserves to be, with due honour, which is not confined to the individual, but reflected from him on the country of his birth and the place of his education.

His portrait.

It may be added that I am in possession of an engraved portrait of this prelate, subscribed with the following lines from VIRGIL'S *Second Georgick*:

"Rura mihi et rigui placeant in vallibus amnes,  
Flumina amem silvasque inglorius."

The quotation seems intended to indicate his taste for natural scenery, the fields, the valleys, the rivers, and the woodlands; and his delight in the unambitious and retiring enjoyments of rural life.



On his death, in 1756, Bishop Maurice was succeeded in the bishoprick of Ossory by Richard Pococke, the son of a clergyman, whose Christian as well as surname he inherited, rector of Colmer, in Hampshire, and afterwards sequestrator of the parish of All Saints, in Southampton. He was born in 1704, in that town, and received there the rudiments of his education in one of King Edward VI.'s free grammar-schools, of which his father was the master; his mother being the only daughter of the Rev. Isaac Milles, rector of Highcler, in Hampshire, and the sister of Thomas Milles, Greek professor in Oxford, and afterwards, in 1708, Bishop of Waterford and Lismore, of which see he continued in possession till his death in 1740.

Pococke, bishop  
of Ossory.

Having been trained in academical learning as an exhibitor of Corpus Christi College, Oxford, to which he was admitted on the 3rd of February, 1722, Pococke took his degree of Master of Arts in 1731, and of Doctor of Laws in 1733, together with Secker, afterwards Archbishop of Canterbury; having been previously promoted to the precentorship of Lismore in one of his uncle's cathedrals. Not long after this he engaged in an extensive course of travels through many countries of the East: and of the observations, made during a careful investigation of Egypt, Palestine, Syria, Mesopotamia, Cyprus, and Candia, he, on his return, published a narrative in two volumes, which were among the foremost of modern European descriptions of those regions, and which, notwithstanding the numerous narratives that have since been published, still continue to rank with the most valuable standard productions of their class. Meanwhile, as opportunities served, he appears to have directed his mind to a study of the ecclesiastical

His education,

And travels.

His ecclesiastical  
pursuits.





remains in his own country. The architecture of our venerable cathedrals and parish churches had, at that period, undergone but little investigation: and a remark, which has been put forward by antiquaries of a later date, and which is now very generally admitted among those who are partial to such inquiries, seems to have originated with him; namely, that the original of what is called the Gothick arch was two Saxon arches intersecting. This observation he offers in a letter to Dr. Ducarel, from Dublin, August 27, 1753, which is preserved in Mr. NICHOLS's *Illustrations of Literature*, vol. iii., p. 685, and a visible exemplification of it is specified by him at Christ Church, Hampshire.

In the year which intervened between the dates of the two volumes of his travels, namely, 1754, he became precentor of Waterford; and soon after attended the Earl of Chesterfield to Ireland, in the quality of his domestick chaplain, and was promoted to the archdeaconry of Dublin, having, in the meantime dedicated to his Lordship the second volume of his *Description of the East*. This preferment was followed in 1756 by his elevation to the episcopate, under the patronage of the Duke of Devonshire, who had succeeded Lord Chesterfield in the lord lieutenantancy, and upon occasion of the death of Maurice, bishop of Ossory, to which see he was promoted.

His preferment  
to the bishoprick  
of Ossory.

Excursion in  
Scotland.

Of his mode of discharging his episcopal functions within his charge I find no account. But it is related that on an excursion, which he made into Scotland, he visited many episcopal congregations, and preached and confirmed in them all. This was at a time when there existed in that country many such congregations, who were separated from the



jurisdiction of their national episcopate, and maintained an anomalous and ill-defined connection with some of the English and Irish bishops. On the cause and the circumstances of that unhappy condition of the adherents of episcopacy in Scotland, it were beyond our scope to dwell. It is mentioned here in connection with Bishop Pococke's life for the sake of the inference, that the zeal, which animated him to such an exercise of his ministry in Scotland, could have hardly failed of prompting him to corresponding exertions in the sphere of his prescribed duty in his own diocese.

No notice has occurred to me of any theological works by Bishop Pococke, except of two sermons, one preached in 1761, for the benefit of the Magdalen Asylum in London, and the other in 1762, before the Incorporated Society in Dublin for Promoting English Protestant Schools in Ireland; both of these were printed. To this society he was a zealous friend, and left the chief portion of his property for the furtherance of its excellent objects.

Few theological works.

Meanwhile his mind was much directed to the illustration of the monastick antiquities of Ireland, which he prosecuted himself, and gave encouragement and assistance for prosecuting to the Rev. Mervyn Archdall, whose meritorious labours he patronised by appointing him his chaplain, and conferring on him preferment in his diocese, and by frequently withdrawing from his palace at Kilkenny to the retirement of his chaplain's rural parsonage at Attanagh, where he also framed the narratives of his travels through Ireland and Scotland, which are said to have been lost. Of the encouragement thus received from his patron and diocesan, Mr. Archdall

Attention to the monastick antiquities of Ireland.



makes the following grateful acknowledgement in the introduction to his *Monasticon*:

Mr. Archdall's  
account of him

“The late learned Dr. Pococke, bishop of Ossory and of Meath, to whom the author had the honour of being domestick chaplain, whilst his Lordship presided in the see of Ossory, frequently noticed the defects of our monastick history, and urged the necessity of its improvement. He pointed out the method here adopted, procured many necessary documents, and had the goodness to encourage the author with solid favours. The work was difficult, and required unremitted perseverance. Authentick vouchers were not easily had; even when they were, it was no small labour to decipher musty and worm-eaten manuscripts, and ascertain their contents.”

Traits in his  
character de-  
scribed by Mr.  
Cumberland.

Of some peculiar traits in the bishop's character Mr. Cumberland has left the following sketch, which exhibits a likeness, probably in the main traced with correctness, though some of the features appear to be touched for the sake of effect: “That celebrated oriental traveller and author,” he says, “was a man of mild manners and primitive simplicity. Having given the world a full detail of his researches in Egypt,” (why not in Palestine and the other countries of the East?) “he seemed to hold himself excused from saying any more about them, and observed, in general, an obdurate taciturnity. In his carriage and deportment he seemed to have contracted something of the Arab character; yet there was no austerity in his silence, and, though his air was solemn, his temper was serene. When we were on our road to Ireland, I saw, from the windows of the inn at Daventry, a cavalcade of horsemen approaching on a gentle trot, headed by an elderly chief, in clerical attire, who was followed by five servants, at distances geometrically measured and most precisely maintained, and who, upon entering



the inn, proved to be this distinguished prelate, conducting his horde with the phlegmatick patience of a Schiick."

I anticipate an event of the ensuing reign, by proceeding to remark, that, in 1765, on the translation of Bishop Carnichael from the see of Meath to the archbishoprick of Dublin, Bishop Gore, of Elphin, was appointed to succeed him, and the Bishop of Ossory was, by the king's letter, translated to Elphin. But Bishop Gore declining to take out his patent, Bishop Pococke was in consequence translated, by the Earl of Northumberland, directly to the see of Meath. This promotion occurred in July; and in the ensuing September, whilst engaged in the visitation of his new diocese, he was suddenly seized with an apoplectick stroke, which soon terminated fatally. At his episcopal residence of Ardbraccan he left an appropriate memorial: at least about eighteen years ago my attention was there directed by Bishop O'Beirne to some cedars of Lebanon, which tradition represented as the produce of seeds brought by Bishop Pococke from Syria.

His translation to  
Meath,

And sudden  
death, 1765.

Bishop Pococke never formed any matrimonial engagement; but there are not wanting those who feel honoured by standing to him in the relation of an hereditary affinity. A sister of his was married to the reverend and very learned Joseph Bingham, author of the *Antiquities of the Christian Church*; and to the present writer it is the source of pleasing reflection, which he trusts he may express here without impropriety, that, by the union of a daughter of that marriage with his paternal grandfather, he is entitled to claim a lineal or a collateral connection with two of the most eminent ecclesiasticks of their generation.

His affinity to  
Joseph Bingham.





## CHAPTER V.

GEORGE III., OCT. 25, 1760, TO THE UNION 1801.

GEORGE STONE, ARCHBISHOP OF ARMAGH

AND PRIMATE . . . . . 1764.

RICHARD ROBINSON . . . . . 1764—1795.

WILLIAM NEWCOME . . . . . 1795—1800.

HON. WILLIAM STUART . . . . . 1800.

## SECTION I.

*Scantiness of contemporary MSS. Biography mixed with History. Accession of King George III. His resolution of adhering to the Constitution. Act for confirming the Titles of Protestants. Bishop Robinson advanced to the Primacy. His Character. Other Episcopal Appointments. Bishop Cumberland. His Estimable Character. Death of Archbishop Cobbe. His Disinterestedness. Account of Dr. Gast. Elevation and Death of Archbishop Carmichael. French Refugees in Ireland. Their Congregations. Incorporated with the general population of Protestants.*

Comparative  
scantiness of  
contemporary  
MSS.

IN entering upon the last portion of our history, the chapter devoted to the reign of King George III., I cannot but lament the absence of such documents as have supplied us with valuable information during the portions comprised in the earlier pages of this volume. In the reigns of William and Mary, of Anne, of George I., and the first moiety of that of George II., our researches have been aided by communications from contemporary writers, not eye-witnesses only, but themselves parts and parcels of the occurrences which they relate, and with which they had an intimate acquaintance: by the MS. Diary and Letters of Primate Marsh, hitherto



unpublished; by the unpublished MS. Correspondence of Archbishop King; by numerous letters of different writers contained in the published volumes of Dean Swift's Works; by others, principally of Bishop Downes, in Bishop Nicholson's Epistolary Correspondence; and finally, by the Letters of Primate Boulter. Since the cessation of these channels of intelligence, my inquiries have not conducted me to others of a similar kind during the latter half of King George II.'s reign: nor have I been successful in the like inquiries with respect to the reign of King George III. Meanwhile the value of Sir James Ware's and Mr. Harris's *History of the Bishops* has been proved by the want of it; and the consequent necessity and difficulty of collecting facts from the miscellaneous writings of the passing period, or from indistinct oral tradition.

But I proceed to invite attention to the result of these inquiries, in which I fear that the scantiness of the documents will be shown by the imperfection of the narrative. Interspersed, however, with what is more strictly historical information, there will be found, perhaps, a larger proportion of biographical memoirs of distinguished members of the episcopate, the succession in which, as maintained in the several dioceses, it has been one of my objects to record. To relieve the dryness of an enumeration of names and promotions, I have availed myself of such occasions as offered for enlarging on the lives and characters of eminent individuals, whose actions have conspired with their stations in recommending them to particular notice. Of many, indeed, the particulars, which I have been able to collect, are few and scanty: in some instances I have been more successful. If in these there be a smaller

Biographical  
memoirs  
intmixed with  
history.



portion than might be desired of original intelligence, yet to have collected from different sources such scattered materials as they supply, and to have combined them together in sketching a distinguished individual, may be esteemed, perhaps, as not an unacceptable service.

Accession of  
George III.

October, 1760.

His resolution of  
adhering to the  
Constitution.

Speech of Earl  
of Halifax, 1761.

The death of King George II., and the accession of King George III. to the throne, on the 25th of October, 1760, produced no consequences of immediate interest to the Church of Ireland. The administration of publick affairs continued to be left in the hands of three lords justices, of whom the primate was one, until the appointment of George, earl of Halifax, to the lord-lieutenancy. The king, in his first speech to the British parliament, had announced his "invariable resolution to adhere to and strengthen this excellent constitution in church and state." And, on opening the first session of the Irish parliament, in 1761, the lord lieutenant repeated the same sentiment, with especial application to Ireland :

" You can be no strangers to his Majesty's most gracious declaration, that the preservation of the constitution in church and state, and the enforcing a due obedience to the laws, shall be the first and constant object of his care: and I have it particularly in command to declare to you, that his subjects of this kingdom are fully and in every respect comprehended in these assurances."

The session passed without the introduction of any enactments on ecclesiastical subjects: and at the close of it, in the spring of 1762, the government of Lord Halifax terminated; and the administration of publick affairs was consigned to the hands of the primate, the Earl of Shannon, and Mr. Ponsonby, the same which had conducted it before Lord Halifax's arrival.



The ensuing session was opened by the Earl of Northumberland in October, 1763: and in the course of it an Act was passed, "for confirming the titles, and for quieting the possessions of Protestants, and for giving time to converts from Popery, to perform the requisites of conformity prescribed by the laws against Popery." On the withdrawal of the lord lieutenant, after the session was closed in May 1764, the government was committed to the same lords justices as before; but the deaths of the primate and the Earl of Shannon occurring in the following December, the Lord Chancellor Bowes was appointed in their stead.

Session of  
October, 1763.

Act of 3 Geo.  
III., c. 26.

The first episcopal promotion, which took place in the new reign, was the translation of Bishop Robinson from Ferns and Leighlin, to supply the vacancy made by the death of Bishop Fletcher in the see of Kildare. His translation was effected by letters-patent of the 13th of April, 1761; and on the 19th of January, 1765, by the death of Archbishop Stone on the 19th of the December preceding, an opening was made for his further advancement to the primacy of all Ireland. Descended from the Robinsons of Rokeby, in the north riding of the county of York, Westminster School and Christ Church, Oxford, partake of the honour of his education: and the merit of having distinguished him, first by a domestick chaplaincy, and then by substantial preferments in his diocese, belongs to Blackburne, archbishop of York. His first promotion to the Irish episcopate, and his subsequent advancement, as bishop successively of Killala, and of Ferns and Leighlin, have been already commemorated in these pages.

Bishop Robinson  
translated to  
Kildare, April,  
1761.

Thence to  
Armagh, Jan.  
1765.

His early life,  
and preferments.





His usefulness to  
the Church of  
Ireland.

Had the lot fallen to this illustrious prelate only in these suffragan bishopricks, his name, perhaps, would not have been transmitted to posterity with any signal distinction. But his elevation to the primacy afforded scope and means for the exercise of a munificent spirit: and he nobly availed himself of the ability with which a bountiful Providence endowed him. It has been well observed, that "no primate ever sat in the see of Armagh, who watched more carefully over the interest of the Church of Ireland, as the statute book evinces<sup>1</sup>." The following portrait of him is drawn by the contemporaneous pen of an author, who wrote from his own observations:

Account of him  
by Mr. Cumber-  
land.

"The Lord Primate Robinson," says the late Richard Cumberland, in his *Memoirs*, "was my very kind and partial friend; but, more than this, he was the friend of my father. Splendid, liberal, lofty, publicly ambitious of great deeds, and privately capable of good ones, there was an exterior, that to the stranger did not always hold out an encouraging aspect, but to him that stept within that barrier all was mildness, suavity, benevolence. He supported the first station in the Irish hierarchy, with all the magnificence of a prince palatine. He made no court to popularity by his manners, but he benefited a whole nation by his publick works. He gave plenty of employment to the industrious, and of food to the hungry; but he spread no table for the idle, and made no carousals for the voluptuous. He built a granite palace from the ground, with all its offices, gardens, farm, and demesne. He repaired and beautified his cathedral, built houses for his vicars-choral, erected and endowed a very noble publick school, and built several parish churches in the neighbourhood of Armagh. He lived and died a bachelor, and administered his revenue with great regularity, else his fortune could never have sufficed for the accomplishment of such expensive projects; for he kept an establish-

His publick  
works.

<sup>1</sup> *Anthol. Hibern.*, i., p. 1.



ment of servants, equipage, and table, highly suitable to his rank.

“The cathedral church of Armagh stands in full view from the windows of the palace, and at a short distance from it. Whilst I was passing some days with the primate, on my return to England from Kilmore, I accompanied him on the Sunday forenoon to the cathedral. We went in his chariot with six horses, attended by three footmen behind, whilst my wife and daughters, with Sir William Robinson, the primate’s elder brother, followed in my father’s coach, which he lent me for the journey. At our approach, the great western door was thrown open, and my friend (in person one of the finest men that could be seen) entered, like another Archbishop Laud, in high prelatical state, preceded by his officers and ministers of the Church, conducting him in files to the robing-chamber, and back again to the throne. After divine service, the officiating clergy presented themselves in the hall of his palace to pay their court. I asked him how many were to dine with us: he answered, “Not one.” He did them kindnesses, but he gave them no entertainments: they were in excellent discipline. I had accustomed myself so lately to admire the mild and condescending character of my benevolent and hospitable father at Kilmore, that I confess the contrast did not please me; but the primate *knew*, my father *loved*, mankind. I saw the princely demesne at Armagh covered with a small army of wretched creatures, making hay after the old Irish fashion, in loose great-coats; a lazy, ragged, dirty gang. How different was the scene I had contemplated in my father’s fields! But the primate left many noble monuments of his munificence in brick and stone; my father left his bounteous tokens in the human heart.”

His demeanour.

To the foregoing brief enumeration of Primate Robinson’s princely munificence other examples might have been added. A publick infirmary, erected by his means, and in a great degree by his contributions; a publick library, constructed, endowed, and furnished at his cost, with what a Greek

His numerous benefactions.



inscription described as "the medicine of the soul;" the town of Armagh, converted by his prudential management of the episcopal property from an unsightly crowd of mud cabins into a handsome city of stone dwellings; an observatory, built at his expense, and inscribed with the appropriate motto, "The heavens declare the glory of God;" combined in attesting the multiplicity and extent, the solid value, and the practical usefulness, of his benefactions. In the mean time the creation of new parochial cures, and the providing of additional residences for the ministers of the Church, proved his solicitude for the welfare of the clergy and people of his diocese; and the legislative enactments which he caused to be effected for the general extension of these improvements bore witness to his care for the general welfare and enlarged and augmented efficiency of the Church.

His successor in  
the vacated  
bishopricks.

Bishop Jackson:

The vacancies made by these promotions of Bishop Robinson were supplied first by the consecration, and then by the translation, of Charles Jackson, who succeeded, both in the see of Ferns and Leighlin, and in that of Kildare, respectively, in the years 1761 and 1765. He was chaplain to the Duke of Bedford, lord lieutenant, at the time of his elevation to the episcopate as bishop of Ferns and Leighlin; and, on his removal to Kildare, was succeeded in his former see by Edward Young, who had occupied the see of Dromore only since the translation of Bishop Oswald to Raphoe, on the death of Bishop Downes, in 1763; Bishop Oswald also having sat for only a few months in Dromore, to which he was promoted on the death of Bishop Marlay, in April of the same year, 1763.



Both Oswald and Young were Englishmen, and chaplains of the Earl of Halifax. The former, who, having been educated at Oxford, in St. Mary's Hall, had been a prebendary of Westminster, was, in 1762, consecrated to the bishoprick of Clonfert, when Bishop Gore was translated from that see to Elphin on the death of Bishop Edward Synge. In 1763 he was translated from Dromore to Raphoe; whereupon Young was promoted from the deanery of Clogher, and consecrated bishop of Dromore. The promotion of Bishop Robinson to the primacy and of Bishop Jackson to the see of Kildare gave occasion, as already noticed, for Bishop Young's translation to Ferns and Leighlin, in February, 1765. His successor in Dromore was an Irishman, the Hon. Henry Maxwell, dean of Kilmore, and youngest son of John, baron of Farnham. His continuance in that bishoprick extended only from March, 1765, to April, 1766; when, on his translation to Meath, his vacancy was filled by another Englishman, vice-principal of Hertford College, Oxford, and chaplain to the Earl of Hertford, lord lieutenant, William Newcome, the future successor of Primate Robinson in the metropolitan throne.

Other episcopal appointments.

In connection with these episcopal changes another appointment remains to be noticed, resulting from the translation of Bishop Oswald to Dromore from Clonfert in 1763.

Denison Cumberland, bishop of Clonfert, 1763.

Denison Cumberland, grandson of Richard Cumberland, bishop of Peterborough, was educated at Westminster School, and from that admitted fellow-commoner of Trinity College, Cambridge. In compliance with the wish of his father-in-law, the





His elevation to  
the episcopate.

celebrated Dr. Bentley, he accepted from Lord Chancellor King the rectory of Stanwick, in the county of Northampton, as soon as he was of age to hold it, and, after thirty years, exchanged it for the vicarage of Fulham, near London. A vacancy in the see of Clonfert occurring a short time before Lord Halifax quitted the government of Ireland, it was bestowed on Mr. Cumberland, notwithstanding great efforts which were made for withdrawing the nomination from Lord Halifax, and placing it at the disposal of his successor, the Earl of Northumberland. The expectant in behalf of whom this interest was exerted is related by Mr. Cumberland, the bishop's son, in his *Memoirs of his Life*<sup>3</sup>, to have been Dr. Markham, subsequently appointed to higher dignities in the Church of England.

His disposal of  
his patronage.

On the offer of the bishoprick being made to Mr. Cumberland, "he received it," says his son, "in his calm manner, modestly remarking, that his talents were not turned to publick life, nor did he foresee any material advantages likely to accrue to such as belonged to him from his promotion to an Irish bishoprick. It was not consistent, he said, with his principles to avail himself of his patronage in that country to the exclusion of the clergy of his diocese; and, of course, he must deny himself the gratification of serving his friends and relations in England, if any such should solicit him. This did happen in more instances than one; and I can witness with what pain he withstood requests which he would have been so happy to have complied with; but his conscience was a rule to him, and he never deviated from it in a single instance<sup>4</sup>."

His estimable  
character.

Bishop Cumberland appears to have borne his

<sup>3</sup> P. 238.

<sup>4</sup> P. 239.



dignity with unblemished reputation, and to have been honoured and beloved by the people of Ireland for his benevolence, his equity, his integrity, and his numerous virtues, testified by his exertions to promote the welfare of all with whom he was connected. In particular, the city of Dublin was pleased to confer upon him a very extraordinary honour, in presenting him with his freedom in a gold box; a form of high respect, which his son specifies as being such as they had never before observed towards any person below the rank of their chief governour. The motives, assigned in the deed which accompanied the box, are in general for the great respectability of his character, and in particular for his disinterested protection of the Irish clergy<sup>s</sup>.

The vacancy of the primacy was soon followed by that of the archbishoprick of Dublin, upon the death of Archbishop Cobbe, which occurred on Sunday, the 14th of April, 1765. He was in the seventy-ninth year of his age, and the forty-fifth of his episcopate; having occupied the sees of Killala and Achonry, of Dromore, and of Kildare, previously to his translation to the metropolitan dignity in 1731. An anecdote is related of his conduct before he was made a bishop, which reflects honour on him, as a sign of liberal and disinterested feeling. In 1718, being then Dean of Kilmacduagh, he received from the Duke of Dorset, whose chaplain he was, an offer of the valuable benefice of St. Mary's, Dublin, which had fallen by lapse to the crown, in consequence of the incumbent's neglect to take out a faculty before his promotion to another

Death of Arch-  
bishop Cobbe.

Anecdote of his  
disinterestedness.



benefice. The incumbent was Dean Francis, father of the translator of Horace: in a note on Dean Swift's *Epistolary Correspondence*, he is stated to have enjoyed the benefice for eighteen years; and, being an old tory, to have been "most spitefully turned out of it, by the virulence of party rage<sup>6</sup>." Dr. Cobbe, however, generously refused the benefice, as belonging to another man, who had fallen into an error, but was guilty of no crime. However, as remarked in a MS. note in Mr. Cooper's copy of WARE'S *Bishops*, "a king-fisher was easily found for the purpose, one Dean Cross, who got possession of that living." It appears from Primate Boulter's *Letters*, that Dean Cross would on two occasions have vain succeeded to a bishoprick, for which he made application, when the primate offered no objection to his preferment: his attempts, however, were not successful<sup>7</sup>.

His plan of a religious society,  
1758.

But, to return to the archbishop. As he presided over the see of Dublin in 1758, it must have been of him that Mr. Wesley spoke, when, in his *Journal* for that year he gave the following relation: "Among the letters I read in publick last week was one from Mr. Gillies, giving an account of a society lately formed at Glasgow, for promoting Christian knowledge among the poor, chiefly by distributing Bibles among them, and other religious books. I could not then help expressing my amazement, that nothing of this kind had been attempted in Ireland, and enquiring if it was not high time, that such a society should be formed in Dublin? This morning Dr. T. showed me a paper, which the archbishop had just sent to each of his clergy; exhorting them to

<sup>6</sup> SWIFT'S *Works*, xi., p. 133.

<sup>7</sup> BOULTER'S *Letters*, pp. 112, 279, 285.



‘ erect a society for the distribution of books among the poor.’” Of the result of this exhortation of the archbishop I can give no account; but in an article of the *Anthologia Hibernica*, for September, 1793, he is named as “that excellent prelate, Archbishop Cobbe<sup>o</sup>,” and is respectfully commemorated for his patronage of a meritorious clergyman, which calls from the writer the remark, that “these rewards of virtue and learning reflect as much lustre on the amiable donor, as they conferred honour on the receiver.”

His patronage.

The object of the archbishop’s patronage on this occasion was Dr. John Gast, son of a Protestant of Saintonge, in the province of Guyenne, in France, where he followed the profession of physick, until the religious persecution in that country, in 1684, compelled him to fly to Ireland for refuge. The son was educated in Trinity College; and, having graduated, and been admitted to holy orders, served as chaplain to the French congregation at Portarlington, and afterwards as curate of a Dublin parish. A work on the rudiments of Grecian history, published in 1753, produced from the provost and senior fellows of the university, in 1760, a certificate of their approval of its execution, and the degree of doctor of divinity for its author; who, in the following year, was further distinguished by being collated to the benefice of Arklow by the archbishop, and, three years after, to the archdeaconry of Glandelagh, the former of which he subsequently exchanged for the parish of St. Nicholas Without, Dublin. In these preferments Dr. Gast continued to exercise his ministry till the year 1788, devoting a long life, as a parochial clergyman of the Church of Ireland, to the

Account of Dr Gast.

<sup>o</sup> WESLEY’S *Journal*, x., 150.<sup>o</sup> Vol. ii., p. 187.





service of God and the good of mankind; respected and beloved by his parishioners, diligent in endeavouring to reconcile to the Church those who were of the Popish communion, and leaving a character, as a minister of the Gospel, for which his parishioners testified their respect and affection by erecting and inscribing a marble monument to his memory, in grateful remembrance of his services. Thus, during about twenty-three years, he survived his patron, a living memorial of the archbishop's judgment, which had distinguished his virtue and learning. The almost contemporaneous evidence of the writer in the *Anthologia* was, to all appearance, founded on a personal knowledge of one, probably of both, the individuals whom he commemorates.

Archbishop  
Carmichael.

Other episcopal  
appointments.

The death of Archbishop Cobbe gave occasion for the translation of Bishop Carmichael from Meath to Dublin, and of Bishop Pococke from Ossory to Meath; Gore, Bishop of Elphin, who was first nominated to the latter see, having declined to take out his patent, on finding that a large sum was to be paid to his predecessor's executors for the episcopal residence at Ardracean. Bishop Pococke, therefore, who was translated by the king's letter to Elphin, in June, 1765, was thereupon translated, on the recommendation of the Earl of Northumberland, directly to Meath in July; and in the ensuing September was suddenly taken off by an apoplectick stroke, in the course of his visitation. His place was supplied in Ossory by the consecration of Charles Dodgson, an Englishman, chaplain to the lord lieutenant; and in Meath by the translation of Arthur Smyth from the bishoprick of Down and Connor, wherein he was succeeded by James Trail, chaplain



to the Earl of Hertford, who had succeeded to the viceroyalty, August the 7th of this year. Dr. Trail was a native of Scotland, but beneficed in England, being vicar of West Ham, in Essex, and rector of St. John, Horsleydown, in the borough of Southwark.

Before the close of the year 1765, and six months and three days from his translation, reckoning, namely, from the 12th of June to the 15th of December, Archbishop Carmichael died at Bath. Bishop Smyth, who had succeeded him in Meath, succeeded him likewise in Dublin, whither he was translated the 14th of April, 1766: the following day Bishop Maxwell was translated to Meath from Dromore, where he was followed by William Newcome, raised on that occasion to the episcopate by the Earl of Hertford, to whom he was chaplain.

Death of Arch-  
bishop Carmichael,  
1765.

His successor.

The incidental notice, lately taken of Dr. Gast, may be made the occasion for a remark, that amidst her own afflictions and distresses, the Church of Ireland had at different periods, and for a long continuance of time, afforded a refuge to the victims of foreign persecution, and the means of professing their Protestant belief in security and peace. Near the commencement of the Reformation, the ancestors of the family of Verschoyle emigrated to Ireland during the persecutions which the professors of the reformed faith in Holland, their native country, suffered from the intolerant zeal of Philip II: and Mr. Mason, in his *History of St. Patrick's Cathedral*, mentions that a brass chandelier, which but a few years before had been removed from the church of St. Catherine, in Dublin, bore the name of one of the family, who had presented it to the parish in

French refugees.

Persecution by  
Philip II.



Revocation of  
edict of Nantes.

1637<sup>10</sup>. In later days, the revocation of the edict of Nantes, by Louis XIV. of France, which drove large multitudes of his subjects to abandon their country for their religion, caused a numerous portion of the refugees to seek an asylum in Ireland. And after the battle of the Boyne, a regiment of French Hugonots, who had there fought under the command of King William, were fain to establish themselves in their adopted country.

Congregations in  
Dublin and else-  
where.

Of these, the number was so considerable in Dublin, as to constitute, according to the report of the historian of that city<sup>11</sup>, three distinct congregations, to one of which, being conformable to the doctrine of the Church of Ireland, was assigned a chapel under the roof of St. Patrick's Cathedral: a circumstance, which is marked, in Archbishop King's MS. Correspondence, by some letters addressed by him to the Rev. Charles Vignoles, and other leading ministers of that congregation. Others of the refugees were settled in Waterford, and others again in Lisburn, where clergymen, for celebrating the service of the Church in the French language, were paid by the government of the country, and where congregations were continued till a very recent period. But the most important colony was one established at Portarlington, in the Queen's County, which was long in high repute for its seminaries of education, and especially for the opportunities afforded by it of instruction in the French tongue.

Refugee clergy-  
men of eminence.

Some of these foreign clergymen rose to stations of eminence in the Irish Church. Mr. Abbadie, who is mentioned, by Primate Boulter as a man of learning, and "one who for many years had made

<sup>10</sup> MASON'S *History of St. Patrick's Cathedral*, p. 457.

<sup>11</sup> *History of Dublin*, ii., p. 842.



a figure in the world by the writings he had published<sup>12</sup>," was dean of Killaloe; and, having been promised a better preferment, would have been placed in the deanery of St. Patrick's, but that his ignorance of the English language was thought to disqualify him for holding the greatest preferment in Dublin. The deanery of Killala was conferred on Mr. Maturin, the son of a refugee, and a refugee himself, who is reported by his descendant to have been "a man of very various erudition," and to have left behind him "an immense mass of manuscripts, principally in Latin, and a few in French<sup>13</sup>." His son also was promoted to the deanery of St. Patrick's, and is commemorated as an able mathematician. To others likewise of this expatriated body, or to their immediate progeny, Irish literature is said to have been indebted. The first literary journal, which appeared in Ireland, was established in 1744 by the Rev. Mr. Droz, the son or grandson of a French refugee: and it was continued after his death by the Rev. Mr. Desvoeux, who stood in a similar relation to one of that community<sup>14</sup>. The name of Gast has been already mentioned, as having given occasion for these brief notices. That of Vignoles also has been quoted from Archbishop King's Correspondence. And the names of Saurin, La Touche, L'Estrange, Lefanu, Dubordieu, and others, familiar with those who are acquainted with the nomenclature of the Irish clergy and gentry, may be cited as living memorials of the hospitality with which their forefathers were received in the country: and, I may add, of the moral and intellectual worth by which that hospitality has been compensated.

Refugee families  
in Ireland.

<sup>12</sup> BOULTER'S *Letters*, i., p. 81.    <sup>13</sup> MASON'S *St. Patrick's*, p. 415.

<sup>14</sup> *History of Dublin*, ii., p. 841.







Incorporated  
with the general  
Protestant popu-  
lation.

Meanwhile, the great body of these emigrants were distinguished by their habits of industry, and their skill in manufactures; especially the manufacture of silks, which, on the same occasion, was introduced into Spitalfields, London, was established by them in the liberties of Dublin. At the same time they adhered to their principles of repugnance to the Romish domination and corruptions: but by degrees their marks of religious, as well as of national, peculiarity have been obliterated, and they have become generally incorporated with the Church and country of their adoption.

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## SECTION II.

*Viscount Townshend. Dr. Leland. His Works, Literary Character, and Preferments. Vacant Bishopricks during Lord Townshend's Administration. Hon. Fred. Aug. Hervey. Other Episcopal appointments. Account of Bishop Mann. His estimable Character. Primate Robinson's care of the Church. Acts of Parliament procured by him. Bishop Cumberland's translation. Use of his patronage, and management of his Estates. His Death and Burial. Question concerning the correctness of his Son's narrative. Position of Bishop Bedell's Tomb. Stricture on the phrase "Catholick." Archbishop Ryder's Death and Burial at Nice. Episcopal appointments. Opulence of Clergy overrated. Their condition in 1775. Value of Bishopricks and Deaneries, 1776-1779.*

IN August, 1767, the chief government of Ireland, which had been administered by the Lord Chancellor Bowes, the Earl of Drogheda, and Mr. Ponsonby, having been relinquished the preceding year by the Earl of Hertford, and nominally but not actually filled by the Earl of Bristol in October, 1766, was undertaken by Viscount Townshend, who appointed for his chaplain Dr. Thomas Leland, fellow of Trinity College, Dublin. Dr. Leland was previously well known to the publick as the editor of the *Philippick Orations of Demosthenes*, and the translator of them, and of the other orations, into English; and as the author of the *Life of Philip of Macedon*, and of *Dissertations on Human Eloquence*. Afterwards he became further known as author of the *History of Ireland*, and of some occasional Sermons, as well as of three posthumous volumes. A critical judgment is given of these works in the

Viscount Townshend, lord lieutenant, 1767.

Dr. Leland,

His works,



*Anthologia Hibernica*, for March, 1793; and in NICHOLLS'S *Literary Anecdotes of the Eighteenth Century*, vol. viii., p. 55-57: from which I transcribe the following brief character of the author, supposed to have been written by Dr. Parr:

And literary  
character.

"Of Leland," he says, "my opinion is not founded upon hearsay evidence; nor is it determined solely by the great authority of Dr. Johnson, who always mentioned Leland with cordial regard and marked respect. It might, perhaps, be invidious for me to hazard a favourable decision upon the *History of Ireland*: because the merits of that work have been disputed by criticks: but I may with confidence appeal to writings which have long contributed to publick amusement, and have often been honoured by publick approbation: to the *Life of Philip*, and to the *Translation of Demosthenes*; to the judicious *Dissertation upon Eloquence*, and to the spirited *Defence* of that dissertation."

His preferments.

These works had been published before the arrival of Lord Townshend in Ireland; and as the new viceroy was sufficiently aware of the merits of the author to appoint him his chaplain, his friends entertained hopes, apparently not without reason, that he would have been advanced to the episcopate. His preferment, however, was limited to the prebend of Rathmichael, in the cathedral church of St. Patrick, united with the vicarage of Bray, both of small value, but tenable with his fellowship. To these he was collated in 1768. Why the anticipations of his friends, with respect to his higher promotion, were frustrated, is not apparent. It could hardly have been for want of opportunity during the unusually long period of more than five years that Lord Townshend's government continued, and there is reason to think, that it was not, in every case at least, from regard to the superior professional or literary pretensions of those who were preferred.



In fact, during Lord Townshend's viceroyalty, from August the 19th, 1767, to October 30th, 1772, there occurred in the Irish episcopate seven vacancies, which were severally filled by the consecration of the Bishops Hervey, Agar, Averell, Fowler, Cope, Mann, and Bourke.

Vacant bishopricks in Lord Townshend's administration.

In January, 1767, the death of Bishop Johnson made a vacancy in the see of Cloyne, which was filled by the preferment of the honourable Frederick Augustus Hervey from the mastership of Magdalen College, Cambridge, which station he had occupied from June, 1760. And in January, 1768, the death of Bishop Barnard made a vacancy in the see of Derry, which was likewise filled by the preferment of the honourable Frederick Augustus Hervey from the bishoprick of Cloyne. There is connected with this preferment a traditional anecdote, rendered not improbable by the eccentricities of its subject, that the Bishop of Cloyne was amusing himself in feats of activity with some of the young men attached to the castle, trying which could jump furthest, when a note was put into his hands; on reading which, he exclaimed he would jump no more; he had beaten them all, for he had jumped from Cloyne to Derry. However this be, the translation was effected, and Charles Agar, dean of Kilmore, elevated not long afterwards to the temporal barony of Somerton, and eventually to the archiepiscopal dignity, a native of Gowran Castle, his father's seat in the county of Kilkenny, Ireland, but educated at Christ Church, Oxford; where his portrait is preserved, standing in his episcopal robes, was now consecrated, in February, 1768, to the bishoprick of Cloyne.

Hon. Frederick Hervey, bishop of Cloyne.

Promoted to Derry.

Agar made bishop of Cloyne.

Another death, namely, of Bishop Leslie, in 1770, caused an opening in the see of Limerick,

Death of Bishop Averell.





which was filled by the consecration of Dr. John Averell, dean of that cathedral, on the 6th of January, 1771. On the 14th of September he died, in the course of his primary visitation, at Inishmore, in the county of Kerry, and was succeeded by Bishop Gore, translated thither from Elphin. The see of Elphin was filled by the translation of Bishop Jemmet Brown from Cork and Ross, to which bishoprick Isaac Mann was consecrated in March, 1772, having been previously Archdeacon of Dublin.

Robert Fowler,  
consecrated to  
Killaloe.

In the mean time, Robert Fowler, an Englishman, doctor of divinity, of Trinity College, Cambridge, and prebendary of Westminster, had been brought to Ireland, under the patronage of the lord lieutenant, and consecrated, in July, 1771, to the bishoprick of Killaloe, void by the death of Bishop Nicholas Synge, the fifth and last prelate of that episcopal family; the grandnephew, the grandson, and the brother, of three bishops, himself a bishop, and an archbishop's son. The cause of Dr. Fowler's appointment was a disinclination in Lord Townshend's chaplain to accept preferment, accompanied by the condition of residence in Ireland; and permission was in consequence given for him to negotiate an exchange, which transferred Dr. Fowler from his prebend of Westminster to the bishoprick of Killaloe, and eventually to the archbishoprick of Dublin.

Other episcopal  
appointments.

About the same period, between five and six years' occupancy of the metropolitan see of Dublin was terminated by the death of Archbishop Smyth, in 1771. He was succeeded by Bishop Cradock, from Kilmore, and he again, by Bishop Cumberland, from Clonfert. The dean of Dromore, Walter Cope, a native of Drumilly, in the county of Armagh, and



educated in the university of Dublin, was consecrated to the vacant bishoprick of Clonfert in March, 1772. The same was the date of the consecration of Bishop Mann, whose elevation to the see of Cork and Ross has been already noticed. But it was somewhat later, namely, in the month of October, of the same year, that Joseph Deane Bourke, a native of Ireland, and educated in Trinity College, Dublin, having been first possessed of the deanery of Killaloe, and then of that of Dromore, a member of the family soon afterwards ennobled with the earldom of Mayo, to which title, as well as to the archiepiscopal dignity of Tuam, he eventually succeeded, was consecrated to the bishoprick of Ferns and Leighlin, on the death of Bishop Young. This was the last of the seven appointments to the episcopate made during the viceregal government of Lord Townshend, who, on the 30th of October, in that year, resigned his office to Earl Harcourt.

Lord Townshend  
succeeded by  
Earl Harcourt.

If, of these seven opportunities, one had been embraced for conferring the episcopal dignity on Dr. Leland, the selection would have reflected credit on the administration of Lord Townshend, who has been transmitted to posterity with honour, for one of the objects of his selection, namely, Bishop Mann.

Isaac Mann was a native of Norwich, but received his academical education at Trinity College, Dublin, under the patronage of the Lord Chancellor Jocelyn, by whose favour, also, he procured several promotions in the Church, and eventually the archdeaconry of Dublin. On the assumption of the viceregal authority by Lord Townshend, he became one of his Excellency's chaplains; and having been called on by the duties of his office to administer spiritual consolation to the first Lady Townshend,

Account of  
Bishop Mann.



His appointment  
to Cork and Ross,  
1772.

during an illness, which terminated in her death, he gave such convincing proofs of piety, discretion, and tenderness, in the treatment of a mind anticipating the awful close of mortal existence, that, by the dying breath of that honourable lady, he was recommended to the special patronage of her lord. A vacancy in the see of Cork and Ross, in 1772, a short time before Lord Townshend's relinquishment of the government, afforded an opportunity for fulfilling the wishes of the deceased. To both parties it must have been a gratifying, as it was an honourable, occurrence. By the writer, from whom this anecdote is derived, and who describes himself as connected with the departed prelate by no other ties than those of long acquaintance and friendship, it is confidently affirmed, that "no promotion to that high and important office in the Church had, in the memory of man, given more sincere or general satisfaction; never had a chief governour a more fortunate opportunity of throwing a lustre over the close of his administration; and with whatever emotions, in future days, whether of uneasiness or of pleasure, Lord Townshend might take a retrospect of his conduct in the viceroyalty of Ireland, it might either comfort or delight him to reflect, that he had bequeathed to this country *a good bishop*."

His estimable  
character.

By a constant residence in his diocese, unless withdrawn by attendance on parliament, or by ill health and the infirmities of age, Bishop Mann testified his sense of episcopal duty: and he provided for the personal superintendence of his successors by entirely rebuilding the palace at Cork, his own residence being, in the mean time, kept at the country seat of Ballinespeg, which he made the abode of



innocent cheerfulness, and decent, but not expensive, hospitality. Of his scriptural erudition, of which he is said to have been possessed in a high degree, he was contented to publish no more than two unpretending but valuable memorials, an *Exposition of the Church Catechism*, and *The four Gospels and Acts, with Notes Explanatory and Critical, for the use of Families and Schools*. As a preacher, he was eminent: gentle in his manner, insinuating, and persuasive; distinguished more for making an useful impression on the heart, than for rhetorical declamation. Of his social and domestick virtues, let one example be added. His brother died in early life, leaving a widow and five children in circumstances far from affluent. Dr. Mann received the entire family under his roof: his own prospects of conjugal happiness he sacrificed to their good: to the end of his life he behaved towards them with all the tenderness and care of the best husband and parent: and he had his present reward in the unremitting affection of the widow and the fatherless.

The care of Primate Robinson for the welfare and improvement of the Church was at this time manifested by an act of parliament, passed under his auspices for erecting parochial chapels of ease, and making them perpetual cures in parishes of large extent. The act, which is chapter 16 of the eleventh and twelfth years of King George III., sets forth in its preamble, that “there are several parishes within this kingdom of such large extent, that the mother churches of such parishes are not sufficient to accommodate the number of inhabitants who might resort thither for divine worship, and, on account of the great distance many of them reside at, they cannot

Primate Robinson's care for the Church.

Act of 11, 12, Geo. III., chap. 16, for erecting new churches and chapels.





conveniently resort thereto." And, accordingly, it gives the bishops authority to erect in their several dioceses new churches or chapels in convenient places, within such parishes as to them respectively shall seem proper, provided that districts shall be first set out by the bishop, with consent of the incumbent, for constituting new parishes, which shall belong to the cure of the new churches or chapels, and form perpetual cures, the curates of which are declared capable of receiving endowment, and of making buildings and improvements on their glebes in the same manner as other incumbents, the nomination of the curate being assigned to the rector or incumbent of the mother parish.

Provision for  
enrolment.

This is the principal enactment of the act, for the details of which the reader must be referred to the statute-book. One provision, however, should be specified, which requires, that the instrument, which sets out the bounds of the new parish, shall be "duly entered in the registry of the diocese, and enrolled in the Rolls' Office of this kingdom." By means of this provision I hoped to be enabled to report the effect of the act in the increase of new parishes and churches, as, on application to the council-chamber, I was enabled to report the effect of the act of George I., concerning the union and division of parishes. But on applying at the Rolls' Office to the person in whose custody the documents are lodged, I have been informed, with somewhat of the Shaksperian attribute of office, that its miscellaneous contents are in such a state of confusion, and the index so manifold and complicated, as to render the information on any particular subject of inquiry practically unattainable, even if the inquirer were willing to incur a very considerable charge of

Intelligence not  
to be procured at  
the Rolls' Office.



fees, payable to the treasury for every the minutest several article of intelligence.

Another act was passed at this time, being chapter 17 of the same session, for better enabling the clergy, having cure of souls, to reside on their benefices, and to build houses upon their glebelands. This was in pursuance of former acts of William III. and George I., which it professed to explain and render more effectual. The chief enactment of it was, that it authorised an incumbent, who should build or make other necessary improvements on a new site, to receive from his successor the full sum certified, instead of three-fourths, provided it did not exceed two years' clear income of the benefice.

Act 11 and 12 Geo. III., chap. 17, for encouraging residence on benefices.

Chapter 22 of the same session was also an act of an ecclesiastical nature. It recited "the burying of dead bodies in churches, as a practice very injurious to health:" and it forbade the burial of any dead body, or the breaking up of the ground, within the walls of any church, or within twelve feet on the outside of the walls, for the purpose of burying any dead body; it also forbade any ecclesiastical person to perform that part of the burial service appointed to be said at the grave, within the walls of a church, or within twelve feet on the outside. The penalty for every such offence was 10*l.*, to be laid out in the repairs of the church.

Act of 11, 12, Geo. III., chap. 22, forbidding burials in churches.

It has been stated above, that on the promotion of Bishop Cradock Bishop Cumberland was translated to the see of Kilmore, which, as remarked by his son, placed him in a more civilized country, and lodged him in a more comfortable house<sup>2</sup>. His patronage in that see was very considerable; and

Bishop Cumberland's use of his patronage.

<sup>2</sup> CUMBERLAND'S *Memoirs*, p. 347.



this he is said to have bestowed upon the clergy of his diocese, promoting the curates to the smaller livings, as vacancies occurred, and exacting from every man, whom he put into a living, where there was no parsonage-house, a solemn promise to build; "but I am sorry to say," observes his son, "that in no single instance was that promise fulfilled<sup>a</sup>."

His management  
of his estates.

The following circumstance in the bishop's management of his estates is mentioned by his son with merited commendation. "The opportunities he had of benefiting his fortune and family by fines, and the lapse of leases, which might have been considerable, he honourably declined to avail himself of; for when he had tendered his renewals upon the most moderate terms, and these had been delayed or rejected in his days of health, he peremptorily withstood their offers, when he found his life was hastening to its period, esteeming it, according to his high sense of honour, not perfectly fair to his successor, to take what he called the packing penny, and sweep clean before his departure. He left his see, therefore, much more valuable than he found it." Mr. Cumberland adds a particular, concerning which it is to be hoped that he was under a misapprehension, that "his legal demands for monies, expended on improvements, beneficial to the demesne, and regularly certified by his diocesan," meaning, I presume, his metropolitan, "could not be recovered by his son for his daughter's use, till the lord primate took the cause in hand, and enforced the sluggish and unwilling satisfaction from the bishop who succeeded him."

His death and  
burial.

Bishop Cumberland died in 1774: his burial is thus related in the *Memoirs* of his son:

<sup>a</sup> CUMBERLAND'S *Memoirs*, p. 377.

<sup>4</sup> *Ibid.*, p. 373.



“ In a small patch of ground, enclosed with stone walls, adjoining to the churchyard of Kilmore, but not within the pale of the consecrated ground, my father’s corpse was interred beside the grave of the venerable and exemplary Bishop Bedell. This little spot, as containing the remains of that good and great man, my father had fenced and guarded with particular devotion; and he had more than once pointed it out to me as his destined grave, saying to me, as I well remember, in the words of the old prophet of Beth-el, ‘ When I am dead, then bury me in this sepulchre wherein the man of God is buried: lay my bones by his bones.’ This injunction was exactly fulfilled; and the Protestant Bishop of Kilmore, the mild friend of mankind, the impartial benefactor and unprejudiced protector of his Catholic poor, who almost adored him whilst living, was not permitted to deposit his remains within the precincts of his own churchyard, though they howled over his grave, and rent the air with their savage lamentations. Thus, whilst their carcasses monopolise the consecrated ground, his bones and the bones of Bedell make sacred the unblest soil in which they moulder<sup>5</sup>.”

Mr. Cumberland’s narrative.

In a former portion of this narrative it has been given to be understood, that Bishop Bedell’s body was “ buried in the consecrated ground of his own churchyard;” and this is agreeable to Bishop Burnet’s account, that “ his friends were obliged to obtain leave of the new intruding bishop, to bury his body in the churchyard of Kilmore, which with difficulty was done; and on the 9th of February he was buried, according to his directions, next to his wife’s coffin.” This last circumstance is of considerable moment in confirming the former account; for it is hardly credible that the venerable prelate had deposited his wife’s remains in other ground than the consecrated churchyard, of which at that time he had the disposal. I think, therefore, that the

Question concerning its accuracy.

<sup>5</sup> CUMBERLAND’S *Memoirs*, p. 376.







recollection of Mr. Cumberland, writing as he did after a long interval, and at an advanced period of life, was defective with respect to the spot, in which he describes his father's remains to have been deposited; the rather, as there is no appearance of any patch of ground and inclosure, such as he describes, adjoining to, but distinct from, the churchyard of Kilmore. Besides, his statement represents, first, that Bishop Cumberland selected himself, for his interment, a spot "not within the pale of the consecrated ground;" and then, that he "was not permitted to deposit his remains within the precincts of his own churchyard," through the opposition, if I apprehend aright, "of his Catholick poor;" an event which, in the year 1774, may be safely said to be beyond belief.

Position of Bishop Bedell's tomb.

For better satisfaction, however, I have sought information from the present Bishop of Kilmore, who kindly informs me, that he agrees with Bishop Burnet, that Bishop Bedell's tomb is within the ancient churchyard, and in consecrated ground. "The place," his Lordship observes, "is, and has been as long as I know, surrounded by a low wall, separating it from the rest of the churchyard, but *within the walls*. The spot of ground so surrounded is claimed by a family of the name of Sheridan, as their burial-ground. They assert, and it is believed in the parish, that the bishop died in the house of their ancestor, and was buried in the burying-ground belonging to their family." To a particular friend, also, who resides in the neighbourhood of Kilmore, I am indebted for some very minute and accurate inquiries and observations made upon the spot; the result of which on his mind is, that "he sees no reason whatever for the opinion of Bishop Bedell's having been buried in unconsecrated ground."



Thus, on the whole, whilst I cite Mr. Cumberland's statement of his father's burial, I question its correctness, so far as regards the precise spot of the interment. To his phrase, "Catholick poor," used whether by him, or by any other person, in the sense in which he intends it, namely, as designating the members of the Romish sect in Ireland, I am bound in conscience to object: if used by him correctly, the Church, of which his father was a bishop, at that time, and at this time the united Church of England and Ireland, is heretical and schismatical.

Stricture on the phrase "Catholick."

Bishop Cumberland was succeeded in the see of Kilmore by George Lewis Jones, who had been a fellow of King's College, Cambridge, and had graduated there as doctor of divinity, in 1772. He was chaplain to Earl Harcourt, who had followed Lord Townshend in the chief government of Ireland, October the 30th, 1772; and was consecrated to the bishoprick of Kilmore in 1775.

G. L. Jones, bishop of Kilmore.

On the 4th of February, in the same year, died Archbishop Ryder, at the advanced age of seventy-eight years, at Nice, in France; and there he was interred, on the 6th of February, by his own request, in a field purchased for a burying-ground by the consul; the Rev. Mr. Campbell, an English clergyman, reading the burial service, at the deceased prelate's house, and at the grave. The metropolitan see of Tuam, vacated by his death, was filled by the translation of Bishop Brown from Elphin, to which Bishop Dodgson was removed from Ossory; whereupon Bishop Newcome was translated to Ossory from Dromore. The new Bishop of Dromore was James Hawkins, D.D. of Trinity College, Dublin, son of W. Hawkins, Ulster king at arms, rector of Clonallan, in the diocese of Dromore, and Dean of Emly.

Archbishop Ryder's death and burial, at Nice.

New episcopal appointments.



He was appointed in April, 1775, and consecrated in the castle chapel, the 23rd of that month, by the Bishop of Clogher, Garnet, assisted by the Bishops of Ossory, Ferns, and Kilmore. It does not appear why the solemnity was not performed by the metropolitan.

Opulence of Irish clergy overrated.

The opulence of the clergy of the Church of Ireland has been often the occasion of invidious remark. Information, adduced in the course of this narrative, may, perhaps, have diminished the estimate of the value of Irish benefices at different periods. The following statement of the case, at this particular period, may be of use in contributing to a discovery of the truth.

Their condition in 1775.

Dr. Campbell, in his *Philosophical Survey of the South of Ireland*, written in 1775, thus describes the condition of the southern and western clergy:

“I had been taught to believe that the state of the Irish parochial clergy had been universally comfortable, if not affluent. But the case in Munster is mostly otherwise. It is, indeed, scarcely to be conceived, that in a country so uncultivated, a parish of moderate extent should yield sufficient for the liberal support of a parson. Accordingly, unions of large districts are here common; which after all give but a scanty subsistence. In the north, which is said to be very populous, and in the parts of Leinster which are cultivated, the case is different. There a small parish affords a decent maintenance. But in the south and west, where industry and consequent population is by every means discouraged, the situation of these gentlemen is rather to be pitied than envied. It requires a large income, indeed, to compensate for the want of houses, and markets, and those other comforts which the English clergy everywhere enjoy<sup>6</sup>.”

Value of bishopricks and

The following catalogue of Irish bishopricks and

<sup>6</sup> *Philosophical Survey of the South of Ireland*, p. 303.



deaneries, with their respective incomes, is copied from the *Gentleman's Magazine* for March, 1800, where it is given on the authority of Mr. Young's *Tour in Ireland*. On reference to the tour itself, I find no mention of the deaneries: but the value of the bishopricks is stated with the remark, that the author of the tour had "corrected them so often in the neighbourhood of each, that he believed it would be found nearly exact." The statement was made between the years 1776 and 1779: and it is accordingly introduced into its present position in the narrative, the arrangement of the sees being adapted to the metropolitan divisions of the kingdom.

deaneries, 1776,  
1779.

ARCHBISHOPRICKS.	£.	DEANERIES.	£.	
Armagh . . . . .	8000	Armagh . . . . .	150	Archbishopsricks.
Dublin and Glandelagh . . . . .	5000	{ Christ Church . . . . .	200	
		{ St. Patrick's . . . . .	800	
Cashel and Emly . . . . .	4000	{ Cashel . . . . .	200	
		{ Emly . . . . .	100	
Tuam and Ardagh . . . . .	4000	{ Tuam . . . . .	300	
		{ Ardagh . . . . .	200	

BISHOPRICKS.				
Meath . . . . .	3400	Clonmacnoise . . . . .	50	Bishopricks in the province of Armagh.
Derry . . . . .	7000	Derry . . . . .	1600	
Raphoe . . . . .	2600	Raphoe . . . . .	1600	
Clogher . . . . .	4000	Clogher . . . . .	800	
Dromore . . . . .	2000	Dromore . . . . .	400	
Kilmore . . . . .	2600	Kilmore . . . . .	600	
Down and Connor . . . . .	2300	{ Down . . . . .	1700	Province of Dublin.
		{ Connor . . . . .	200	
Kildare . . . . .	2600	Kildare . . . . .	120	
Ossory . . . . .	2000	Ossory . . . . .	600	
Ferns and Leighlin . . . . .	2200	{ Ferns . . . . .	300	Province of Cashel.
		{ Leighlin . . . . .	80	
Limerick, Ardfer, and Aghadoo . . . . .	3500	{ Limerick . . . . .	600	
		{ Ardfer . . . . .	60	





	BISHOPRICS.	£.	DEANERIES.	£.
Province of Tuam.	Waterford and Lismore	2500	{ Waterford . . .	400
			{ Lismore . . .	300
	Cork and Ross . . . .	2700	{ Cork . . . .	400
			{ Ross . . . .	20
	Cloyne . . . . .	2500	Cloyne . . . .	220
	Killaloe and Killfenora	2300	{ Killaloe . . .	140
			{ Killfenora . .	210
	Elphin . . . . .	3700	Elphin . . . .	250
	Clonfert and Kilmacduagh	2400	{ Clonfert . . .	20
			{ Kilmacduagh .	120
	Killala and Achonry . .	2900	{ Killala . . .	150
			{ Achonry . . .	100

## SECTION III.

*Archbishop Cradock succeeded in Dublin by Bishop Fowler. Archbishop Cox succeeded in Cashel by Bishop Agar. Bishop Chinnery's infirmities and Death. Barnard, Bishop of Killaloe: particulars in his Character. Woodward, Bishop of Cloyne. Death of Bishop Chenevix of Waterford. His Family, Promotion, and Character. Other Episcopal Appointments. Legislative Enactments affecting the Church. Relaxation of restraints on Popery. Papists now first called Roman Catholics by Acts of Parliament. Illegal assumption of Titles. Immunities specified. Privilege to Protestant Dissenters in respect of Marriage. Acts commended by Lord Lieutenant. Disapproval by Bishops and other Peers. Opposition to both in the House of Lords. Protest against the Dissenters' Marriage Bill.*

Archbishop  
Cradock suc-  
ceeded by  
Bishop Fowler.

IN 1777 the Earl of Buckinghamshire succeeded Earl Harcourt as lord lieutenant: and in 1778, the death of Archbishop Cradock, at his palace of St. Sepulchre's, Dublin, the 10th of December, caused a vacancy in the metropolitan see, which was filled by Bishop Fowler: of whom Mr. Skelton has spoken with respect, for his regard to religion,



as well as for his kindness, condescension, and affability, not, however, unattended by warmth of temper, the usual "concomitant of good nature;" to whose conduct in a particular instance of his publick capacity he has obscurely alluded, as highly to his honour; and whose solemnity and devotion he has commemorated as unrivalled in reading the service of the Church<sup>1</sup>; a quality which Mr. Wesley likewise has noticed, as worthy of being admired in this prelate, especially in administering the rite of ordination<sup>2</sup>. Archbishop Fowler occupied his see till after the Union. The vacancy, made at Killaloe by his translation, was filled by George Chinnery, an Irishman, of the university of Dublin, and dean of Cork, to which dignity he had been advanced from the mastership of Middleton School, by the interest of the Earl of Shannon. He was consecrated at Christ Church, the 7th of March, 1779, by the Archbishop of Dublin, assisted by the Bishops of Meath, and Down and Connor, the solemnity having been fixed at eight o'clock in the morning, in consequence of the bishop-elect's great infirmities.

Chinnery, bishop  
of Killaloe.

The year following the vacancy of the archbishoprick of Dublin, the metropolitan see of Cashel also was vacated, the 28th of May, by the death of Archbishop Cox, an ancient man in the ninetieth year of his age, of which he had passed thirty-six from his episcopal ordination; eleven in the suffragan bishoprick of Ossory, and twenty-five in the archbishoprick of Cashel. His portrait, in his episcopal robes, is preserved in Christ Church, Oxford, where he was educated as a gentleman commoner, according to the customary, but somewhat invidious, phrase of that university, or, in the language inscribed on

Archbishop Cox  
succeeded by  
Bishop Agar,  
1779.

His portraits  
in Christ  
Church, Oxford.

<sup>1</sup> BURDY'S *Life*, p. 446.

<sup>2</sup> WESLEY'S *Journal*, xx., p. 14.



the portrait, "superioris ordinis commensalis." He was succeeded in his archbishoprick by Bishop Agar, who has the merit of having completed the present cathedral of Cashel, a large and handsome edifice for one of modern structure; and who continued in this see till after the Union. His portrait also, standing in his episcopal robes, is preserved in Christ Church, where he received his academical education.

Bishop Chinnery's infirmities and death.

Archbishop Agar's successor in the see of Cloyne was Bishop Chinnery, consecrated not many months before to Killaloe, whose infirmities preventing him from going out, he was sworn before the Archbishop of Cashel at his own house, the 21st of February, 1780, and died at Cloyne on the 13th of August, the following year. In Killaloe, he had been succeeded by Thomas Barnard, son of the late Bishop of Derry, a doctor of divinity of the university of Dublin, where he had been educated, and successively Archdeacon and Dean of Derry.

Thomas Barnard, bishop of Killaloe.

Dr. Barnard was in the latter station, when characterised by Goldsmith in the poem of *Retaliation*, amongst the dishes which furnished that intellectual feast, as

"Venison just fresh from the plains."

And afterwards by the imaginary epitaph:

"Here lies the good dean, reunited to earth,  
Who mix'd reason with pleasure, and wisdom with mirth;  
If he had any faults, he has left us in doubt."

Particulars in his character, by Goldsmith,

And he was in the same station, when, after the discussion, at Sir Joshua Reynolds's, of Johnson's epitaph on Goldsmith, by a large company of their friends and acquaintance, it was determined to submit the composition to the author's reconsideration; and an address was accordingly drawn up to



Dr. Johnson, on the occasion, by Dr. Barnard, which Mr. Boswell has described as "replete with wit and humour; but which, it was feared, the doctor might think treated the subject with too much levity;" and which was thereupon superseded by another from the pen of Mr. Burke. Bishop Barnard was also a member of the "Literary Club," and is mentioned as such, together with Bishops Percy and Marlay, in Mr. Boswell's enumeration of 1792.

He was well acquainted with Dr. Johnson, to whom he paid remarkable attention, and with whom he lived on terms of mutual regard, according to the testimony of Mr. Boswell, who, at the same time, relates an anecdote, arising out of "a pretty smart altercation," when Johnson, "in a hasty humour, expressed himself in a manner not quite civil. Dr. Barnard," continues the biographer, "made it the subject of a copy of pleasant verses, in which he supposed himself to learn different perfections from different men. They concluded with delicate irony:

And Johnson.

"Johnson shall teach me how to place  
In fairest light each borrow'd grace;  
From him I'll learn to write:  
Copy his clear familiar style,  
And, by the roughness of his file,  
Grow, like himself, polite."

It may be added, that "a just and elegant compliment" was once paid to the bishop by Dr. Johnson, who, it seems, could occasionally amuse himself with so slight and playful a species of composition as a charade. "I have recovered one," says Mr. Boswell, "which he made on Dr. Barnard, now lord bishop of Killaloe, who has been pleased for many years to treat me with so much intimacy and social ease, that I may presume to call him not only my right reverend, but my very dear friend:





## “ ‘ CHARADE.

“ ‘ *My first* shuts out thieves from your house or your room ;  
*My second* expresses a Syrian perfume ;  
*My whole* is a man in whose converse is shared  
 The strength of a *BAR* and the sweetness of *NARD*. ”

Woodward,  
 bishop of Cloyne.

To revert to Bishop Chinnery, whose successor in Killaloe was Dr. Barnard, in Cloyne he was succeeded by Richard Woodward, dean of Clogher, of a family belonging to Bristol, formerly a member of Wadham College, Oxford, but afterwards a doctor of laws of the university of Dublin, and chancellor of St. Patrick's, which last preferment he had exchanged for the rectory of Louth. By Mr. Wesley, who attended divine service in the church of Clogher, in 1771, where “ the congregation was not only large, but remarkably well-behaved,” the dean is represented as “ one of the best readers he had heard, and one of the most easy, natural preachers.” By the biographer of Mr. Skelton he was afterwards described, as “ a prelate, whose arguments were able to convince, and his eloquence to please and reform.”

Death of Bishop  
 Chenevix.

The same year, 1779, died, also, Chenevix, bishop of Waterford and Lismore, in the thirty-fifth year of his episcopate, the whole of which he had passed in that see, with the exception of a few months in Killaloe. It is believed, that his family, which was of French extraction, had fled from their country at the revocation of the edict of Nantes, and become naturalised in England. He himself was chaplain to the British embassy at the Hague, when the Earl of Chesterfield was ambassador, and was taken over to Ireland as first chaplain, when Lord Chesterfield became viceroy, in January, 1745. It is said, that a pamphlet, which Dr. Chenevix wrote, rendered him obnoxious to the prime minister

His family.



of the time, who objected to his advancement to a bishoprick ; but the lord lieutenant was so convinced of his merits, or so attached to his person, that he declared he would resign his office, if his recommendation was not complied with. This had its effect, and Chenevix was promoted, in 1745, to Killaloe, and, in the following year, to Waterford and Lismore.

Promotion,

In that diocese Bishop Chevenix is still remembered as a man of the most simple, innocent mind. To those who had been committed to his charge he gave lasting proofs of his benevolence: for, by his will, dated August the 13th, 1777, which is in the Prerogative Office, Dublin, and of which a copy is in the Consistorial Court of Waterford, he bequeathed to the diocese of Waterford 1600*l.*, the interest to be given to widows of clergymen of that diocese; and 1000*l.* to the diocese of Lismore, the interest of which was to be expended for the benefit of that diocese at the discretion of the bishop for the time being.

And character.

In consequence of the death of Bishop Chenevix, which occurred the 11th of September, in this year, Bishop Newcome was translated from Ossory to Waterford and Lismore; and John Hotham, the second son of a Yorkshire baronet, archdeacon of Middlesex, and chaplain to the Earl of Buckinghamshire, lord lieutenant, was promoted to the bishoprick of Ossory, to which he was consecrated the 14th of November, the same year.

Other episcopal appointments.

Early in the following year, 1780, Hawkins, bishop of Dromore, on the death of Oswald, bishop of Raphoe, was translated to that see, over which he presided till some years after the Union. In Dromore he was succeeded by the Honourable Wil-



liam Beresford, brother of George, first Marquis of Waterford, and rector of Urney, in the diocese of Derry, who was consecrated on the 8th of April by the primate. And on the death of Hutchinson, bishop of Killala, who died, aged eighty years, on the 27th of October the same year, William Cecil Pery was consecrated to that see by the Archbishop of Dublin on the 18th of February, 1781. He was a native of Limerick, and educated at Trinity College, Dublin, and had been successively dean of Killaloe and of Derry, and for many years chaplain to the House of Commons. In the interval between the making and the supply of this vacancy a change had taken place in the chief government, the Earl of Buckinghamshire having been succeeded by the Earl of Carlisle, on the 23rd of December, 1780.

Legislative enactments affecting the Church.

During the years in which these alterations in the Irish hierarchy were in progress, a series of legislative enactments had been commenced and were carrying forward, calculated to have a powerful effect on the future condition of the Church. Deeply impressed with a sense of the essential nature and the necessary tendency of the Popish tenets, under the guidance of the ministers of the Church of Rome; and having experienced in their own persons and property, and in those of their fathers and progenitors, the effects of such tenets, when suffered to operate without due control; the Irish legislature, in the early part of this century, had imposed strong restraints upon the members of the Romish Church. Ignorant or negligent of the true character of Popery, the legislators of the latter part of the century proceeded to take off those restraints by counteracting statutes, and to invest the Papists

Relaxation of restraints on Popery.



step by step with the privileges and power, which have continually urged them forward in their demands, and fortified them for the acquisition of more. But the end is not yet.

The first step of this kind was taken by parliament in the year 1774, during the viceroyalty of Earl Harcourt, when an act was passed "to enable his Majesty's subjects, of whatever persuasion, to testify their allegiance to him." It was framed upon the ground of there being many of his Majesty's subjects in Ireland, "desirous to testify their loyalty and allegiance, but, on account of their religious tenets, prevented by the laws from giving publick assurances of such allegiance, and of their real principles and good will and affection towards their fellow-subjects." And, accordingly, the act set forth an oath, which might be taken by any Papist or person professing the Popish religion; and which, amongst other things, contained a declaration of belief, "that the Pope of Rome neither had, nor ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence within this realm." The Pope's spiritual power was not noticed by the oath: manifest as it was, that the possession of temporal is indissolubly bound up with the possession of spiritual power; that the claim of temporal power by the Pope was, in almost all instances, founded on his possession of the spiritual power; and that his possession of spiritual power in Ireland did, in fact, invest him with a vast portion of temporal power. Yet it was conceded to the Papist, thus to retain his notorious and undisputed belief of the spiritual power of the Pope in Ireland, and thus to testify his allegiance to the king.

Act of 13, 14, Geo. III., c. 35, for testifying allegiance, 1774.

The small end of the wedge was thus intro-

Act of 17, 18, Geo. III., c. 49,





for relief of  
Papists, 1774.

duced; it was not till 1778, under the viceroyalty of the Earl of Buckinghamshire, that an effort was made to drive it further. But in that parliament, another act was passed, 17 and 18 George III., c. 49, intituled "An act for the relief of his Majesty subjects of this kingdom professing the Popish religion." The preamble adverts to two acts in the reign of Queen Anne, respectively in her second and eighth years, whereby "the Roman Catholics of Ireland were made subject to several disabilities and incapacities therein particularly mentioned;" and states, that, "from their uniform peaceable behaviour for a long series of years, it appears reasonable and expedient to relax the same." And accordingly it empowers "Papists, or persons professing the Popish religion," to "take leases for any term of years not exceeding nine hundred and ninety-nine years certain, or for any term of years determinable upon any number of lives not exceeding five; and to purchase, or take by grant, limitation, descent, or devise, any lands, tenements, or hereditaments, in this kingdom, and to dispose of them by will or otherwise, to descend according to the common course of law, devisable and transferable in like manner as the lands of any other of his Majesty's subjects." It also enacted, that "the conformity of the eldest son of a Popish parent to the Church of Ireland, as by law established, should not affect or alter the estate of any Popish parent, by making him tenant for life, or by vesting a reversion or estate in such eldest son." The benefits of the act were limited by the provision of taking and subscribing the oath of allegiance prescribed by the act of 1774. And they were not suffered to extend to "any person, who, having been converted from the Popish to the

Power of taking  
leases, &c.



Protestant religion, should afterwards relapse to Popery, or who, being a Protestant, should at any time become a Papist, or educate any of his children, under fourteen years of age, in the Popish religion."

In this act there occurs a particular phrase, which deserves to be pointed out to the reader's attention. The title refers to "his Majesty's subjects professing the *Popish* religion." And in the body of the act the terms "*Papists* or persons professing the *Popish* religion," "*Popish* parents," "*Popery*," perpetually occur. But, in the preamble, we find the phrase "the *Roman Catholicicks* of Ireland," used with reference to acts of Queen Anne, wherein the phrase was "*Papists*." The alteration is remarkable, as supplying, so far as my recollection reaches, the first example of deviation from the established phraseology of the legislature, except in the pretended parliament of King James II.

Papists now first  
called Roman  
Catholicicks.

In connection with this parliamentary innovation, it may be incidentally noticed, that, at about this period also, it appears, that the professors of the Romish religion were unlawfully attributing to their rulers distinctions, which belonged lawfully only to the rulers of the Irish Church. Dr. Campbell, in his *Philosophical Survey of Ireland*, published in 1778, records it as a trivial circumstance, whence might be argued the prevalence of the Popish interest at Cork, that, on directing his guide to conduct him from the cathedral to the bishop's house, he was met by the question "Which bishop?" The same conclusion he drew at Kilkenny, from "hearing the titular bishop greeted in the style of his dignity." Let it then be here repeated, and let it be ever borne in mind, that neither the Popish

Illegal assumption  
of titles.



prelates, nor their predecessors, were at any time in possession of the sees, of which they thus arrogated the titles, but were merely intrusive missionaries of a foreign prelate.

Act of 21 and 22  
Geo. III., c. 24,  
for further relief  
of Papists, 1702.

But, reverting to the progress of parliamentary indulgence in favour of the subjects of that foreign prelate, I observe, that, after a second interval of four years, in the year 1782, under the vicereignty of the Duke of Portland, another act was passed, 21 and 22 George III., c. 24, "for the further relief of his Majesty's subjects of this kingdom professing the Popish religion." The ground assumed for its enactments was, that the taking of the oath of allegiance, prescribed in 1774, ought to be considered as constituting persons "good and loyal subjects to his Majesty;" and that "a continuance of several of the laws formerly enacted, and still in force, against persons professing the Popish religion, was, therefore, unnecessary, in respect to those who had taken, or should take, the said oath." Accordingly, power was given to them of "purchasing in fee, or taking by grant, limitation, descent, or devise, any lands, tenements, or hereditaments, in this kingdom, the same being descendable, according to the course of the common law, and devisable and transferable, in like manner as the lands of Protestants." Thus the capacity of acquiring land by purchase, which, in 1778, was granted under a fiction, was given directly and entirely.

Further power of  
acquiring land.

Popish ecclesiastics  
discharged  
from penalties.

Popish ecclesiastics, on taking the aforesaid oath of allegiance, and registering their names, ages, and places of abode, were discharged from the penalties, incapacities, or disabilities, mentioned in the acts of the ninth of William III., and of the second, fourth, and eighth of Queen Anne, which had respect to the



Popish clergy. They were, however, still restricted from officiating in any church or chapel with a steeple or bell, or at any funeral in any church or churchyard; or from exercising any of the rites or ceremonies of the Popish religion, or wearing the habits of their order, save within their usual places of worship, or in private houses; or from using any symbol or mark of ecclesiastical dignity or authority; or assuming or taking any ecclesiastical rank or title whatsoever; or from procuring, inciting, or persuading any Protestant to become a Papist.

By a repeal of the act of the eighth of Queen Anne, the penalty was removed from such Papists as should refuse to appear and testify on oath, where and when he heard the Popish mass celebrated, and the names of the persons who celebrated and were present at it. And by a repeal of parts of several other acts, of the seventh of William III., the ninth of George II., the sixth of George I., and the second of Anne, various secular immunities were extended to them.

Further immunities.

By another act of this same parliament, chapter 62, repealing former enactments, persons professing the Popish religion were allowed to keep school, and to have the guardianship, care, and tuition of their own or other Popish children; but the act did not extend to any Popish schoolmaster, who should receive into his school Protestant scholars; nor did it allow any Popish university, or college, or endowed school, nor authorise any Papist to keep school, without the licence of the ordinary of the diocese.

Thus much of relief and encouragement was afforded to the Papists of Ireland by the acts of the parliament of 1782. Means, indeed, were at the same time provided, for “rendering the manner of conforming from the Popish to the Protestant reli-

Manner of conforming made more easy.







gion more easy and expeditious." In the preamble to chapter 26 of this session, "the manner of conforming, according to the laws then in force, is stated to be attended with considerable delay and difficulty." It was enacted, therefore, "That all persons, desirous of conforming, should be reputed Protestants of the Church of Ireland, on receiving from any parish minister the sacrament of the Lord's Supper, any Sunday, in the time of Divine service, according to the order of the Church; and on subscribing the declaration in the act to prevent the further growth of Popery;" and taking the oaths of allegiance, supremacy, and abjuration, which declaration and oaths every such minister was authorised and required to receive and administer: a certificate of such requisites having been performed being filed in the Court of Chancery. The minister was also directed to keep a roll of parchment, containing the declaration and oath, and which should be signed by every person conforming. But the good intentions of this act were counteracted by the enactments for the encouragement of Popery.

Privilege to Protestant dissenters.

But this year, 1782, the year memorable as the era of the establishment of the legislative independence of Ireland, was memorable also for additional enactments, in favour of the hereditary enemies of the Irish Church. In the same session, wherein these immunities were granted to the Papists, there was a very important privilege granted to the Protestant dissenters. The restriction of the sacramental test, imposed by the act of the second year of Queen Anne, by which all persons were required to qualify themselves for holding offices, civil or military, by receiving the sacrament of the Lord's Supper according to the usage of the Church



of Ireland, and which they had in former years in vain endeavoured to shake off, had been repealed in 1780, by the act of the 19th and 20th of George III., chapter 6, in favour of all persons being Protestants. This statute opened to dissenting laymen the possession of offices in the state. But by a statute passed in the parliament of 1782, an ecclesiastical function, which had been previously limited to the clergy of the Church, was extended to dissenting ministers and teachers in connection with persons dissenting from the Church. For, by the act 21 and 22 George III., chapter 25, being, according to its title, for their relief, it was enacted, that "all marriages heretofore solemnised, or hereafter to be solemnised, between Protestant dissenters, and by Protestant dissenting ministers or teachers, should be good and valid, to all intents and purposes, as if they had been solemnised by a clergyman of the Church of Ireland."

Act of 19 and 20  
Geo. III., c. 6,  
for repealing the  
sacramental test,  
1780.

Act of 21 and 22  
Geo. III., c. 25,  
relating to dissen-  
ters' marriages.

This act for the relief, so it professed to be, of the dissenters, as well as those for the relief of the Papists, were passed under the viceroyalty of the Duke of Portland, who entered upon the chief government during the progress of the session, about the middle of April; and at its close, on the 27th of July, adverted to these, amongst other "very important acts, which would for ever distinguish the period of this memorable session." "You have cherished and enlarged," he said, addressing the houses of Parliament in his speech from the throne, "the wise principles of toleration, and made considerable advances in abolishing those distinctions, which have too long impeded the progress of industry, and divided the nation."

Acts commended  
by lord lieute-  
nant.

But however these things may have been regarded by the lord lieutenant, and the majority of

Disapproved by  
bishops, and  
other peers.



the legislature of Ireland, such encouragement, conferred on the two religious parties who were in notorious and unceasing hostility to the Church, was viewed with natural jealousy, and encountered with corresponding resistance, by her governours, who, in co-operation with a respectable body of lay members of her communion, did not fail, in their places in parliament, to testify their disapprobation of the countenance given to Popish and Protestant dissent.

Opposition to the  
Popery Relief  
Bill,

In the former case, when a motion was made on the 2nd of May in the House of Lords for the committal of the Popery relief bill the following day, an amendment was proposed to substitute for "tomorrow" the 1st day of September next. After a debate, on a division it appeared that the number in favour of the immediate committal was thirty-nine, and against it twenty-five: which were increased by the addition of proxies to forty-six and twenty-nine respectively. It does not appear how many spiritual peers were opposed to the measure: but on this occasion there were present in the house the Archbishops of Armagh, Dublin, and Cashel, and fifteen bishops; namely, of Meath, Kildare, Elphin, Down and Connor, Waterford and Lismore, Cork and Ross, Clonfert and Kilmacduagh, Ferns and Leighlin, Kilmore, Raphoe, Ossory, Killaloe and Killfenora, Dromore, Cloyne, and Killala and Achoury. The only prelates absent were the Archbishop of Tuam, and the Bishops of Derry, Limerick, and Clogher. Subsequently, the bill for the education of Papists was passed without opposition.

And to the Dis-  
senter's Relief  
Bill.

In the latter case, namely, that of the countenance given by the legislature to Protestant dissenters, on the 3rd of May, the bill for the relief of



such dissenters was read a second time in the House of Lords, in the presence of seventeen spiritual and forty-four temporal peers. After the reading of petitions, and the hearing of counsel for and against the bill, a long debate ensued: when a motion was made, and the question put, that the said bill be committed for to-morrow. On a division, the contents were twenty-nine, and the not-contents twenty; and by the addition of proxies, the former were increased to thirty-five, and the latter to twenty-three. The bill was accordingly carried. But it gave occasion to the following protest, to which, besides the names of nine temporal peers, will be found those of the three Archbishops of Armagh, Dublin, and Cashel, and of ten bishops. The four bishops, who were present at the debate, but whose names are not subscribed to the protest, were Kilmore, Killaloe, Dromore, and Killala:

“ DISSENTIENT.

Protest in the  
House of Lords.

“ I. Because it is apprehended, that this bill, professing to allow *Protestant* dissenting teachers to celebrate marriages between *Protestant* dissenters, may encourage almost every species of clandestine and improvident marriages, not only between *Protestant* dissenters of all denominations, but between *Protestants* of the Established Church: for it is apprehended, that neither by this bill, nor by any other law now in being, can it be ascertained whether the parties be, or be not, *Protestant* dissenters; so that any man and woman, who may have gone once or twice to a meeting-house, or to hear a field preacher, and calling themselves *Protestant* dissenters, may be married under the sanction of this bill by a *Protestant* dissenting teacher, whether he be a *Presbyterian* teacher, an *Independent* teacher, an *Anabaptist* teacher, a *Moravian* teacher, or any other *Protestant* dissenting teacher whatsoever. Nay it is apprehended, that a degraded *Papish* priest, a degraded clergyman of the Estab-







blished Church; and by the 6th George I., c. 5, s. 8, any man whatsoever pretending to holy orders, and taking the oaths and subscribing the declaration therein prescribed, has under this bill a right to solemnise marriages. And, therefore, the lowest and most profligate men in the state may instantly qualify themselves for that purpose.

“II. Because it is apprehended, that such marriages may not only be celebrated by all such persons, but that, as this bill makes marriages so celebrated good and valid to all intents and purposes whatsoever, those marriages are so far privileged, that there can be no divorce *a vinculo* for pre-contract, consanguinity, or impotence. For this bill gives to such marriages all the rights and benefits of those celebrated by the clergy of the Established Church, but does not subject them to the same objections.

“III. Because it is apprehended, that under this bill marriages may be celebrated by all *Protestant* dissenting teachers, with absolute impunity to themselves, between parties within the prohibited degrees of kindred; without publication of banns, without licence, in a private place, at any hour of the night; without witnesses, without registering such marriage between minors, and without the consent of parents, guardians, or of the lord chancellor; though such transgressions would subject a clergyman of the Established Church to deprivation, if beneficed, and to degradation, if not beneficed; and in the case of a *Popish* priest, would be felony, without benefit of clergy. And by making such marriages, heretofore bad, good and valid, legal heirs may be robbed of their inheritance by this *ex post facto* law.

“IV. Because this bill makes valid, to all intents and purposes whatsoever, all matrimonial contracts heretofore entered into between *Protestant* dissenters, and solemnised by *Protestant* dissenting teachers, whether such matrimonial contracts were consummated or not. From whence it is apprehended, that such contracts, not consummated, will, by this *ex post facto* law, be of force to make void subsequent marriages consummated; and to subject women, who are now lawful wives, to be divorced, and their children to be bastardized; although by the 33rd Henry VIII., c. 6,



and the 12th George I., c. 3, no contract of marriage, celebrated even by a clergyman of the Established Church, but not consummated, shall make void a subsequent marriage which was consummated.

“ V. Because this bill, by vesting generally in *Protestant* dissenting teachers, without distinction, an unregulated power of celebrating marriages, exposes dissenters themselves and their children, to all the evil consequences attendant upon clandestine and improvident marriages, equally with the members of the Established Church.

“ And of the numberless sects of *Protestant* dissenters, no one denomination of them is guarded by this bill against clandestine and improvident marriages, to be celebrated between persons of their persuasion by dissenting teachers of any other denomination whatsoever.

“ VI. Because it was admitted in debate, that this bill is extremely defective; yet it was argued, that it ought to be passed, because it might be hereafter amended; an argument, which, it is conceived, would rather justify the rejection of a bad bill, to which this branch of the legislature is fully competent, than support the passing of such a bill, with a view to future amendment of it, which cannot be obtained, but by the concurrent agreement of all branches of the legislature. For this argument would justify the commission of an actual evil, which might be avoided, in order to apply a future remedy, that possibly might never be obtained.

“ VII. Because those who opposed this bill did repeatedly declare themselves willing to vote for another bill, rendering all matrimonial contracts or marriages heretofore entered into between *Protestant* dissenters and celebrated by *Protestant* dissenting ministers or teachers, as good and valid, to all intents and purposes, as such contracts or marriages would have been, if celebrated by the clergy of the Established Church. And also rendering all matrimonial contracts or marriages, hereafter to be entered into between *Protestant* dissenters, and celebrated by *Protestant* dissenting ministers or teachers of their own respective congregations, under proper regulations, as good and valid, to all intents and purposes, as such contracts or marriages



would be, if celebrated by the clergy of the Established Church.

(Signed)

“Richard Armagh.	Bellamont.
Belmore.	Eniskillen.
Shannon.	James Raphoe.
Tracton.	Carlow.
R. Dublin.	James Down and
Henry Meath.	Connor.
William Waterford.	Antrim.
Clanwilliam.	Richard Cloyne.
Milltown.	J. D. Leighlin and
Isaac Cork and Ross.	Ferns.
Walter Clonfert.	Cha. Kildare.
Charles Cashel.	Charles Elphin.”

The importance which belongs to the foregoing document, with reference to the law which the protesters had ineffectually endeavoured to intercept, has induced me to transcribe it at length. The tone of calm consideration, discretion, and moderation, which pervades it, must be perceptible by every reader: but the wisdom and foresight of its framers will be most justly, and therefore most highly, estimated by such as have had opportunities of seeing or learning the injuries, which under the sanction of that law have been inflicted on sound religion, on pure morality, on the decencies, the charities, and the comforts of social life; and the frauds, the impositions, and the subterfuges practised under its shelter by those from whose profession better things might have been expected. Multitudes of members of the Established Church have been induced to call themselves Protestant dissenters, for the sole purpose of being married by a Protestant dissenting teacher; and many a Protestant dissenting teacher has been known to require from members of the Church written declarations, that they were Protestant dis-



senters, for the sole purpose of enabling him to marry them, under the sanction of this statute. To those, who resisted the enactment, a grateful acknowledgment is still due from such, as properly value Christian truth and simplicity: and I therefore add that the spiritual peers, as known by their family names, who protested against this enactment, were the Archbishops Robinson, of Armagh; Fowler, of Dublin; and Agar, of Cashel: and the Bishops Maxwell, of Meath; Newcome, of Waterford; Mann, of Cork and Ross; Cope, of Clonfert; Hawkins, of Raphoe; Trail, of Down and Connor; Woodward, of Cloyne; Bourke, of Leighlin and Ferns; Jackson, of Kildare; and Dodgson, of Elphin.

#### SECTION IV.

*Death and Character of Bishop Garnet. Percy, Bishop of Dromore. His Character and Publications. Residence in his diocese, great age, and Death. Archbishop Brown succeeded by Bishop Bourke. Law, Bishop of Clonfert. His Conduct with respect to the Romanists. Bishop Trail succeeded in Down and Connor by William Dickson. Volunteer Associations. National Convention. Bishop of Derry a delegate. His temporal rank and influence. Character and progress to Dublin. Procession through the Metropolis. Conduct in the assembly. Subsequent proceedings. Correspondence with the Presbytery of Derry. His residence in Italy, and Death. A patron of the Methodists. His Character by Mr. Wesley.*

AFTER the passing of the last-named acts, but during the course of the same session, three spiritual peers took their seats in the House of Lords on their promotion, which in each case was the consequence of the death of a very respectable prelate, Garnet, bishop of Clogher, aged seventy-eight years, to whose honour it is recorded by Dr. Campbell, in

Death and  
character of  
Bishop Garnet.







his *Philosophical Survey of the South of Ireland*, that he pursued in his episcopal course the same plan as Primate Robinson, improved his cathedral and palace, built churches where they were wanting, and provided that scarce a parish in his diocese should be without a parsonage-house; and of whom Mr. Burdy, in his *Life of Mr. Skelton*, makes honourable mention, as “a prelate of great piety and humility, kind to his domesticks, and a friend to literature and religion, prompt in discovering men of worth and abilities, and distinguished for promoting them and treating them with merited respect.” The successor of Bishop Garnet in Clogher was Hotham, translated from Ossory: and together with Bishop Hotham their seats in parliament were now taken by Beresford, the new bishop of Ossory, translated from Dromore, where he had recently erected a handsome and convenient residence; and by Percy, the new bishop of Dromore, to which bishoprick he was consecrated from the deanery of Carlisle.

Account of  
Thomas Percy.

Thomas Percy, not unknown among biblical scholars, though more known among the followers of general and polite literature in the latter half of the eighteenth century, the heir male of the ancient Percies, earls of Northumberland, was a native of Bridgnorth, in Shropshire, and educated at Christ Church, Oxford, from which he received the vicarage of Easton Mauduit, in Northamptonshire, in 1756. By invitation of the Duke and Duchess of Northumberland, with whom he claimed a family relation, he became in 1765 a resident in their household, as domestick chaplain. In 1769 he was appointed a chaplain in ordinary to King George III., whereupon he took his degree of doctor in divinity at Cambridge, having been admitted a member of Emanuel

Bishop of  
Dromore, 1762.



College: and in 1778 was promoted to the deanery of Carlisle, where, as Mr. Boswell relates, he had the character of being very popular, and whence he was transferred to the Irish episcopate in 1782.

Mr. Nicholls, in his *Literary Anecdotes*, commemorates him<sup>1</sup> as “well known for more than half a century by various learned and ingenious publications, and distinguished by the most active and exemplary publick and private virtues: in him,” he adds, “literature has lost one of its brightest ornaments and warmest patrons; his ardour of genius, his fine classical taste, his assiduity of research, and his indefatigable zeal in its cause, were such as were possessed by the distinguished few, and will for ever render his name dear to learning and science. He was the intimate friend of Shenstone, Johnson, Goldsmith, Reynolds; and the last of the illustrious association of men of letters, who flourished at the commencement of King George III.’s reign.”

His character.

Of Dr. Percy’s value Johnson in particular was highly sensible: and he has left a very interesting testimony of his sentiments in a letter addressed by him to Mr. Boswell, by whom it has been preserved in the life of the great moralist. Percy had been hurt by some observation which had fallen from Johnson in conversation; and this being communicated to Johnson, he thus signified his concern on the occasion:

Valued by Dr. Johnson.

“If Percy is really offended, I am sorry; for he is a man whom I never knew to offend any one. He is a man very willing to learn, and very able to teach: a man, out of whose company I never go, without having learned something. It is sure that he vexes me sometimes, but I am afraid it is by making me feel my own ignorance. So

<sup>1</sup> NICHOLLS’ *Literary Anecdotes*, iii., p. 752.



much extension of mind, and so much minute accuracy of inquiry, if you survey your whole circle of acquaintance, you will find so scarce, if you find at all, that you will value Percy by comparison. Lord Hailes is somewhat like him: but Lord Hailes does not, perhaps, go beyond him in research, and I do not know that he equals him in elegance. Percy's attention to poetry has given grace and splendour to his studies of antiquity. A mere antiquarian is a rugged being.

"Upon the whole, you see that what I might say in sport or petulance to him, is very consistent with full conviction of his merit."

Dr. Percy, on being made acquainted with this letter of Johnson in his praise, was highly delighted with it, and said, "I would rather have this than degrees from all the universities in Europe. It will be for me, and my children, and grandchildren."

His publications,  
literary,

In 1765 he first published the work for which he is most generally celebrated, *The Reliques of Ancient English Poetry*: of which Mr. Nicholls justly says, that it "constitutes an era in the history of English literature in the eighteenth century;" and in which "he recovered from obscurity, and preserved from oblivion, many beautiful remains of genius; supplying the deficiencies in some, that were mere fragments and detached stanzas, and forming them into a whole by congenial taste, feeling, and imagination." For his other publications of a lighter kind the reader may be referred to Mr. Nicholls' entertaining and instructive volumes. As more according with the bishop's professional character, and as more in harmony with the present narrative, I specify his publication of "The Song of Solomon, newly translated from the original Hebrew, with a Commentary and Annotations," in 1764; his

And theological.



“Sermon, preached before the Sons of the Clergy, at their Anniversary Meeting at St. Paul’s, May 11, 1769;” his “Key to the New Testament,” a concise manual for students of sacred literature, first published in 1765, and often reprinted; and the assistance rendered by him to Dr. Ducarel in completing his list of the various editions of the Bible in English.

Bishop Percy resided constantly in his diocese, where he is said to have promoted the instruction and comfort of the poor with unremitting attention, and superintended the sacred and civil interests of the diocese with vigilance and assiduity: revered and beloved for his piety, liberality, benevolence, and hospitality, by persons of every rank and religious denomination. Under the loss of sight, of which he was gradually deprived some years before his death, he steadily maintained his habitual cheerfulness; and, in his last painful illness, displayed such fortitude and strength of mind, such patience and resignation to the Divine will, and expressed such heartfelt thankfulness for the goodness and mercy shown to him in the course of a long and happy life, as were truly impressive, and worthy of that pure Christian spirit, in him so eminently conspicuous. He continued to preside over the bishoprick of Dromore beyond the period of the Union; his death taking place at his episcopal residence the 30th of September, 1811, in the eighty-third year of his age. He was buried in a vault constructed by himself for the purpose, adjoining his cathedral church. His valuable library was purchased for the Earl of Caledon, and was removed to his Lordship’s mansion at Caledon, in the county of Armagh. There is a fine mezzo-tinto portrait of him in a velvet cap,

His residence in his diocese.

His great age and death.

Portraits of him.





holding in his hand a thick volume, labelled MSS., engraven in 1775, from a painting by Sir Joshua Reynolds. It is inscribed with the name of "Thomas Percy, S. T. P.," to which, in some impressions, his dignity was afterwards added, of "Dean of Carlisle," in 1778, and of "Bishop of Dromore," in 1782. There is another portrait of him in his episcopal habit, taken from a painting also by Sir Joshua Reynolds, which continues to form an appropriate ornament of the bishop's palace at Dromore. And a third likeness of him is given in DIBDIN'S *Decameron*, a very interesting whole length, of which the upper part has been copied into NICHOLLS' *Illustrations of Literature*, vol. vi., p. 552. It is there described as "representing the bishop, when an old man and nearly deprived of sight, walking in his garden, and about to feed his swans." It is a thin, spare figure, in a morning episcopal undress, with the full wig and three-cornered hat, used by elderly clergymen of the day, and with the hands placed one upon the other, and together resting upon a walking stick.

Archbishop  
Brown suc-  
ceeded by Bishop  
Bourke.

In the same year, 1782, but somewhat later, died Brown, archbishop of Tuam. His vacancy was filled by the translation of Bishop Bourke from Ferns and Leighlin; as was his again by the translation of Bishop Cope from Clonfert. His successor was Dr. John Law, son of the Bishop of Carlisle, the well-known patron and friend of Archdeacon Paley. The son was born at Grey-stoke, in Cumberland, in 1745, and was educated first on the foundation of the Charter House, in London, and afterwards at Christ's College, Cambridge, of which he became a fellow, having previously distinguished himself by his success both in his scientific and in his classical

Account of Dr.  
Law.



studies. In 1773 he was preferred by his father to the vicarage of Warkworth, in Northumberland, and to a prebendal stall in Carlisle: and in 1777 to the archdeaconry of the diocese. Whilst in possession of that dignity he was mentioned by Mr. Boswell, in his *Life of Dr. Johnson*, "as a man of great variety of knowledge, uncommon genius, and, he believed, sincere religion." From the archdeaconry of Carlisle, in 1782, he was removed to the bishoprick of Clonfert. "It has been reported," says Mr. Nicholls, in his *Literary Anecdotes*, "that this promotion was most unexpectedly offered to the bishop by the late Duke of Portland, when that nobleman was lord lieutenant of Ireland, in order to bestow the preferments held by Dr. Law upon a gentleman, to whose exertions the duke was principally indebted for his success in the celebrated trial between himself and Sir James Lowther." From this see Dr. Law was removed successively to the bishopricks of Killala, 1787, and Elphin, 1795: the last of which he retained till his death, March 19, 1810.

Promoted to  
Clonfert.

Upon the above-named authority the following anecdote is recorded: "When he took possession of the see of Killala, and learnt that almost the whole of the population were Roman Catholicks, he used these expressions: 'that, as it was a hopeless task to make them Protestants, it would answer every desirable purpose to make them good Catholicks;' and with this view he got printed at his own expence, and distributed gratis through the diocese, a new edition of the works of the Rev. J. Gother, which breathe the piety, and in plain and intelligible language inculcate the morality, of the Bible." The narrator records this anecdote, "as furnishing an

Anecdote of him.

Liberality attributed to him.



useful instance of the wise and genuine liberality of his character:" but he has given no opinion of the compatibility of such conduct with the bishop's clerical and episcopal obligations. "The Bishop of Elphin," it is added, "has been recorded as 'a man of great variety of knowledge, uncommon genius, and sincere religion.' In regard to his literary character, we are not aware that any production avowed by himself has been given to the publick: yet it has been supposed that he had a considerable share in the composition of the *Moral and Political Philosophy* of his friend, Dr. Paley; and we believe the chapter on *Reverencing the Deity* has been generally ascribed to him." To judge, however, from the foregoing anecdote, his religious principles were not distinguished by a strict adherence to scriptural truth, as professed and taught by the Church: at least there is, to my mind, no perceptible agreement between the consecration pledge, that the bishop will be "ready with all faithful diligence to banish and drive away all erroneous and false doctrines from the flock committed to his charge;" and the putting forth and the distribution of a work, impregnated with error and false doctrine, for the instruction of those who are committed to him.

Fitness of his  
conduct ques-  
tioned.

Bishop Trail  
succeeded in  
Down and Connor  
by W. Dickson.

The death of Bishop Trail, at Lisburn, the 12th of November, 1783, caused a vacancy in the see of Down and Connor, which was filled by the consecration of William Dickson, first chaplain to the lord lieutenant, the Earl of Northington. He was also a personal friend, and, at Hertford College, Oxford, a fellow-collegian, of Mr. Fox, one of the last acts of whose administration was this promotion; and I remember to have heard a statement, which I believe to be authentick, that the promotion was commu-



nicated to the person promoted in a letter from that statesman, to the following effect: "I have ceased to be minister, and you are bishop of Down." This occurrence produced the somewhat singular effect of a son elevated to a station of professional superiority above his father, within his own jurisdiction; for the father of Bishop Dickson had been, and, after his son's advancement, continued to be, dean of Down. The bishop survived the Union, of which we shall hereafter find him an opponent.

It would be beyond the scope of this narrative to enter into the political contests which agitated Ireland about this period. But the volunteer associations spread over the country require a few words of passing allusion, by reason of the prominent and conspicuous part taken in them by one of the prelates of the Irish Church on a certain memorable occasion. These associations were formed for the declared purpose of establishing the national independence, and redressing the alleged grievances of Ireland. On the 8th of September, 1783, a meeting was held at Dungannon, consisting of about five hundred delegates, returned from two hundred and forty-eight volunteer corps in the province of Ulster, and representing not less than eighteen thousand individuals. Many of these delegates were men of high rank and large property; and they unanimously agreed to a series of thirteen resolutions, setting forth their grievances and claims, and concluding with one to the following effect: "That a committee of five persons from each county be now chosen, by ballot, to represent this province in a grand national convention, to be held, at noon, in the Royal Exchange, at Dublin, on the 10th day of November next, to which, we trust, each of the other provinces

Volunteer associations.

1783.

National Convention.





will send delegates, to digest and publish a plan of parliamentary reform; to pursue such measures as may appear to them most likely to render it effectual; to adjourn from time to time; and convene provincial meetings, if found necessary."

Bishop of Derry a delegate.

Of the delegates chosen, in pursuance of this resolution, from the county of Londonderry, the Lord Bishop of Derry stood at the head.

His temporal rank and influence.

This prelate, who was the second son of the Earl of Bristol, had, since his translation from the bishoprick of Cloyne to that of Derry, by the premature death of his elder brother, succeeded to the hereditary honours of his family. Not content with ecclesiastical authority, he is said to have "become ambitious of political power, and to have sought to place himself at the head of the Irish nation. Possessed of an immense revenue; by rank a temporal peer; by consecration a spiritual one; with powerful patronage and extensive connections; he united most of the qualities best calculated to promote his objects, and, in particular, had acquired a vast popularity among the Irish, by the phenomenon of an English nobleman identifying himself with the Irish nation, and appearing inferior to none in a zealous assertion of their rights against his own countrymen. It was a circumstance too novel and too important to escape their marked observation, and a conduct too generous and magnanimous not to excite the love, and call forth the admiration, of a grateful people."

To the foregoing extract from the work of a partisan, I add the following estimate of his character by another hand, together with a sketch of his progress to Dublin, in the character of a delegate of the National Convention :



“ Lord Bristol was a man of considerable parts ; but far more brilliant than solid. His family was, indeed, famous for talents—equally so for eccentricity ; and the eccentricity of the whole race shone out, and seemed to be concentrated in him. In one respect, he was not unlike Villiers, duke of Buckingham : ‘ Everything by starts and nothing long ; ’ generous, but uncertain ; splendid, but fantastical ; an admirer of the fine arts, without any just selection ; engaging, often licentious in conversation ; extremely polite, extremely violent ; it is indubitably true, that, amidst all his erratick course, his bounty was not seldom directed to the most proper and deserving objects. His distribution of Church livings, chiefly, as I have been informed, among the older and respectable clergy in his own diocese, must always be mentioned with that warm approbation which it is justly entitled to. It is said, how truly I know not, that he had applied for the bishoprick of Durham, afterwards for the lord lieutenancy of Ireland ; was refused both, and, *hinc illa lacryme*, hence his opposition. But the inequality, the irregular flow of his mind at every period of his life, sufficiently illustrate his conduct at this particular and momentous period. Such, however, was this illustrious prelate, who, notwithstanding he scarcely ever attended parliament, and spent most of his time in Italy, was now called upon to correct the abuses of parliament, and direct the vessel of state in that course where statesmen of the most experience, and persons of the calmest judgment, have had the misfortune totally to fail. His progress from his diocese to the metropolis, and his entrance into it, were perfectly correspondent to the rest of his conduct. Through every town on the road, he seemed to court, and was received with, all warlike honours ; and I remember seeing him pass by the parliament-house in Dublin—lords and commons were then both sitting—escorted by a body of dragoons, full of spirits and talk, apparently enjoying the eager gaze of the surrounding multitude, and displaying altogether the self-complacency of a favourite marshal of France, on his way to Versailles, rather than the grave deportment of a prelate of the Church of England.”

His character,  
and progress to  
Dublin.

Entrance into  
the metropolis.



This description of the Bishop of Derry's progress towards Dublin from his northern diocese, where he had built a magnificent mansion in a remote and singular situation, and did numerous acts which nobody could account for, has been taken from Mr. Hardy's *Life of the Earl of Charlemont*, p. 262. From Sir Jonah Barrington's *Rise and Fall of the Irish Nation*, which furnished the previous extract, is subjoined a graphick exhibition of the "pride, pomp, and circumstance," wherewith the earl-bishop held on his procession through the city to the place of the assembly:

Procession to the  
place of assembly.

"He took his seat amongst the Irish delegates at the Rotunda with the greatest splendour; and to prove that he preferred the claims of the Irish volunteers to both his English rank as Earl of Bristol, and his Irish rank as a spiritual noble, he entered Dublin in royal state, drew up his equipage at the entrance to the House of Lords, as if he halted to teach the peers their duty to their country, and then moved forward to take his seat at the Rotunda, as an Irish delegate in the national convention. Such a circumstance can be scarcely credited in England. . . .

"The lords had taken their seats in the House of Peers; when the Bishop of Derry began his procession to take his seat in the convention. He had several carriages in his suite, and sat in an open landau, drawn by six beautiful horses, caparisoned with purple ribands. He was dressed in purple, his horses, equipages, and servants being in the most splendid trappings and liveries. He had brought to Dublin, as his escort, a troop of light cavalry, raised by his unfortunate and guilty nephew, George Robert Fitzgerald: they were splendidly dressed and accoutred, and were mounted on the finest chargers that the bishop or their commander could procure. A part of these dragoons led the procession, another closed it, and some rode on each side of his Lordship's carriage. Trumpets announced his approach, and detachments from several volunteer corps of Dublin joined his Lordship's cavalcade. He never ceased





making dignified obeisances to the multitude: his salutations were enthusiastically returned on every side: 'Long live the bishop!' echoed from every window; yet all was peace and harmony, and never did there appear so extraordinary a procession within the realm of Ireland.

"This cavalcade marched slowly through the principal streets, till it arrived at the portico of the House of Lords, which adjoined that of the Commons. A short halt was then made, the trumpets sounded, the sudden and unexpected clangor of which echoed throughout the long corridors. Both houses had just finished prayers, and were proceeding to business; and, totally unconscious of the cause, several members rushed to the entrance. The bishop saluted all with royal dignity; the volunteers presented arms, and the bands played the Volunteers' March. Of a sudden another clangor of trumpets was heard; the astonished lords and commons, unable to divine what was to ensue, or the reason of the extraordinary appearance of the bishop, retired to their respective chambers, and with great solicitude awaited the result.

"The bishop, however, had done what he intended; he had astonished both houses, and had proved to them his principles and his determination. Amidst the shouts and cheers of thousands he proceeded to the Rotunda, where, in point of dignity and importance, he certainly appeared to surpass the whole of his brother delegates. He entered the chamber in the greatest form, presented his credentials, took his seat, conversed a few moments with all the ceremony of a temporal prince, and then, with the excess of that dignified courtesy, of which he was a perfect master, he retired as he had entered, and drove away in the same majestick style, and amidst reiterated applauses, to his house, where the volunteers had previously mounted a guard of honour. He entertained a great number of persons of rank at a magnificent dinner; and the ensuing day began his course among the delegates, as an ordinary man of business."

His conduct in the assembly.

This national convention, wherein the northern delegates were met by others from the rest of the kingdom, naturally excited alarm in the government,

Subsequent proceedings.





and measures were in contemplation for putting it down with a high hand. But prudence dictated an expedient, by which the opinions of the assembly, respecting the extension of certain privileges to the Papists, were divided, and thus the efforts of the convention became ultimately abortive. As to the eccentric prelate, whose connexion with these transactions has brought them under our notice, after having received an address, *under arms*, from one of the volunteer battalions for his patriotick exertions, which he answered in a manner, judged even by his partisans to be "true in principle, but too strong in terms," his immediate arrest was proposed by some members of the government. More prudent councils, however, prevailed; and, together with the cause, which forced him into a temporary importance, he appears to have sunk into insignificance as a publick political character.

Commendation  
of the bishop by  
the presbytery of  
Derry.

Meanwhile he had received a testimony of approbation from a body, to whose notions of ecclesiastical polity, of private judgment, and of liberality of sentiment in religious matters, he approached more near than might well beseem a governour, or, indeed, any sound and consistent member, of Christ's apostolical Church. At a meeting of the presbytery of Derry, in Londonderry, May 19th, 1784, an address to the Earl of Bristol was unanimously agreed to, signifying that,

"When the valuable part of this kingdom were forward in doing justice to his merit, the presbytery of Derry, who resided immediately in his Lordship's diocese, thought themselves bound to express their perfect approbation of the liberality of his Lordship's religious sentiments. Christianity," they proceed to observe, "is liberal; and he is the best disciple of Jesus Christ, who possesses the most exten-



sive charity and good-will to the human race. They conceive it, therefore, not inconsistent with their duty, as ministers of the Gospel of peace, to give that praise to a prelate of another Church, which the unaffected purity and rectitude of his own claims from every honest heart. Equally incapable of being profited by adulation to your Lordship; abhorring the mean idea, in case they were; and sensible of meeting with your Lordship's contempt on that account, they rejoice in this opportunity of giving their tribute of deserved praise to a character in every respect so dignified.

“Signed, by order,

“SAM. PATTEN, Moderator.

JOHN LAW, Clerk.”

To this effusion of self-complacency from a His answer. sectarian body, the composition of whose address is below criticism, though sufficiently worthy of the occasion and of the sentiments which it conveys, the Bishop of Derry deemed it suitable to his profession and order to return the following answer, which commences with an allusion to the freedom of the city, lately conferred on his Lordship's “unfortunate and guilty nephew,” as we have lately seen him described in terms, not marked with undue severity towards one who within two years underwent the sentence of the law for murder, George Robert Fitzgerald:

“To the Presbytery of Derry.

“Just landed, as it were, to witness the inauguration of my hospitable nephew, as a citizen of this grateful and independent city, the Presbytery of Derry (if I may use a trite adage) have caught me, as my *enemies* never will catch me, *flying*.

“I am happy, my brethren, to receive in this episcopal mansion so honourable a testimony of the Presbytery's affection: but I feel still more happy in the consciousness of deserving it. That liberality of sentiment, which you



ascribe to me, flows from the rare consistency of a Protestant bishop, who feels it his duty, and has therefore made it his practice, to venerate in others that *unalienable exercise of private judgment*, which he and his ancestors claimed for themselves. Happy epoch in Irish annals ! and formidable only to the bigots of either sect, when the Presbytery of Derry, instigated neither by fear nor adulation, can proclaim the liberality of a bishop, and glory in their testimony.

“On the *great object*, which now centers in me the applauses of such various and even contradictory denominations of citizens, I do own to you the very rock which founds my cathedral is less immoveable, than my purpose to liberate this high-mettled nation from the petulant and rapacious oligarchy which plunder and insult it. A convulsion of nature might indeed shiver the one to atoms : but no convulsion, either of nature or of the state, could slacken my purpose : it may destroy, but it cannot stagger me.

“BRISTOL.

“*Londonderry, 19th May, 1784.*”

The foregoing letter is copied from the *Dublin University Magazine*, of August, 1840 ; into the pages of which it is professed to be transferred from a Londonderry paper of the year 1784. Internal evidence to its genuineness co-operates with this outward testimony in assigning the letter to its alleged author. The immoveable resolution, however, indicated in the rhetorical figure of the patriotick prelate, seems to have evaporated ; and to have given way to a predilection for a residence in Italy, where he passed the latter years of his life. By the authority, which supplied the foregoing information of his correspondence with the Presbytery of Derry, he is reported to have conformed to a great degree in dress and habits to the dignified clergy of Rome, and to have been treated with much consideration by the cardinals and governing ecclesiasticks of the

His residence  
and deportment  
in Italy.



states of the Romish church: and on one occasion, in particular, whilst travelling, to have carried with him from a cardinal governour of Rome a letter of introduction to those monasteries, at which he might find it convenient to rest; recommending to the superiors of the several societies the Lord Bishop of Derry, as worthy of all hospitable attention and high consideration.

But this preference of a continental life, whilst it counteracted his ambition for political distinction, withdrew him likewise from the scene and the occupations of his professional charge. That he was not recalled by authority to residence in his diocese, may perhaps excite some astonishment. There is, however, reason, to think, that his ecclesiastical superiors, aware as they were of the extravagance of his mind and conduct, and of the difficulty of laying him under any effectual restraint, judged his absence from Ireland less mischievous than his presence. He survived the Union; and died at Albano, near Rome, the 8th of July, 1803.

Absence from his diocese, and death.

The Bishop of Derry's general eccentricity is notorious: it is perhaps less commonly known that he was a patron of Methodism and the Methodists, and his example was followed by many of his clergy. On Whitsunday, May the 30th, 1773, Mr. Wesley dined near Londonderry, at the house of a gentleman, "Where," he says, "were five clergymen besides me, all of whom attended the preaching every evening. One would have imagined from this friendship of the clergy, joined with the good-will both of the bishop and dean, the society would increase swiftly, but, in fact, it does not increase at all." And describing a subsequent visit to the same place in

A patron of the Methodists.







His character,  
by Mr. Wesley.

1775, he says, "June 4, being Whitsunday, the bishop preached a judicious, useful sermon, on the blasphemy of the Holy Ghost. He is both a good writer, and a good speaker. And he celebrated the Lord's Supper with admirable solemnity. . . . Tuesday 6, the bishop invited me to dinner, and told me, 'I know you do not love *our* hours, and will therefore order dinner to be on table between two and three o'clock.' We had a piece of boiled beef and an English pudding. This is true good breeding. The bishop is entirely easy and unaffected in his whole behaviour, exemplary in all parts of publick worship, and plenteous in good works<sup>5</sup>."

Methodism not  
patronised by the  
bishops.

I do not find that any other of the Irish bishops gave countenance to Mr. Wesley's proceedings; unless it were Bishop Barnard, "the good old Bishop of Londonderry," on whom he says that he waited at Bristol, in 1766, and spent two or three hours in useful conversation<sup>6</sup>."

But in a degree  
by the other  
clergy.

But in the April of the last-named year, 1775, he being in Dublin, "the good old dean of St. Patrick's," he relates, "desired me to come within the rails, and assist him at the Lord's Supper. This also was a means of removing much prejudice from those who were zealous for the Church<sup>7</sup>." The dean at this time was Dr. Francis Corbet, who died a very ancient man in the following August, at the advanced age of eighty-seven years. Several of the dignitaries and parochial clergy likewise at this time admitted Mr. Wesley into their pulpits, and attended his preaching, in other parts of the kingdom, as well as in the diocese of Derry. His societies, meanwhile, were much multiplied and augmented, with some

<sup>5</sup> WESLEY'S *Journal*, xvii., p. 54.

<sup>6</sup> *Ibid.*, xiv., p. 59.

<sup>7</sup> *Ibid.*, xvii., p. 48.



examples of diminution and decay. The seeds of separation also from the Church, which were inherent in the principles of Methodism, though counteracted by Mr. Wesley's exertions, were occasionally producing their natural fruit. At Omagh, in 1773, he preached to a congregation, whom he "warned of the *madness* which was spreading among them, namely, *leaving the Church*. Most of them, I believe," he adds, "will take the advice: I hope all that are of our society<sup>a</sup>."

### SECTION V.

*The Duke of Rutland Lord Lieutenant. One Episcopal vacancy during his Government. Charter Schools generally patronised by Chief Governours. Education recommended from the Throne. Mr. Ordé's Plan, and Resolutions and Orders for effecting it. Sentiments of the Lord Lieutenant adopted by the House of Commons. Proposed System of Education. Relinquished with the Session of Parliament. Insurrectionary Tumults of the Peasantry. Effects on the Clergy. White-boys. Oak-boys. Steel-boys. Right-boys. Brought under notice of Parliament. Attorney-General's Speech. Bishop Woodward's Tract on the Church. Outrages on the Clergy. Interruption of Church Service. Extent of Disturbances. Impunity of Criminals. Intimidation of Witnesses. Clergy vindicated. Misery of Peasantry, and its Causes. Act for Protection and Compensation of Clergy. Inquiry into Tythes proposed and rejected. Excellent Character of Bishop Woodward.*

THE Duke of Rutland succeeded the Earl of Northington in the viceroyalty on the 3rd of June, 1784, and continued in that office till October, 1787. During this period, of more than three years, there occurred in the Irish episcopate only one vacancy;

<sup>a</sup> WESLEY'S *Journal*, xvi., 103.



and that, in the summer of his appointment, by the death of Gore, bishop of Limerick. The vacancy was filled by the translation of Bishop Pery from Killala, in which see his place was supplied by the consecration of William Preston, chaplain to the new lord lieutenant.

The Duke of Rutland's administration was marked by two classes of events, deeply affecting the condition of the kingdom in general, and especially in its religious and moral relations: namely, the plan of education, which was put forward by the government, but failed of being carried into effect, for the improvement of the people; and the legislative enactments, which had been rendered necessary by the combinations and insurrectionary outrages of the peasantry during a considerable series of years.

Charter schools  
patronised by the  
chief governors.

The English Protestant charter schools, of the institution of which, in 1730, an account has been given, were an usual topick of approbation and recommendation from the viceroys, in their speeches to the houses of parliament at the opening of parliamentary sessions. Thus, in October, 1781, on one of those occasions, the Earl of Carlisle had uttered the following sentiments: "The humanity and wisdom of those motives, which influence your support of the Protestant charter schools, as seminaries of true religion and honest industry, will continue to engage your regard." And in October, 1783, the Earl of Northington had expressed himself to the like effect: "The Protestant charter schools, an institution founded in wisdom and humanity, are most eminently entitled to your care." After the same manner, in January, 1785, the Duke of Rutland adverted to the subject, connecting, however, with his notice of that particular topick, a recom-

1781.

1783.

1785.



mendation of means for educating the people in general:

"The liberality," he observes, "which you have shown to the maintenance of your Protestant charter schools, and other publick institutions, makes it unnecessary for me to recommend them to your care. You cannot more beneficially exert this laudable spirit, than by directing your attention to improve, and to diffuse throughout the kingdom, the advantages of a good education: sensible of its essential consequence to the morals and happiness of the people, and to the dignity of the nation, I am happy to assure you of his Majesty's gracious patronage; and shall be earnest to give every assistance in my power to the success of such measures, as your wisdom may devise for this important purpose."

Education recommended from the throne.

It does not appear, however, that in this session any steps were taken for carrying into effect the lord lieutenant's recommendation. But in January, 1786, he again directed their attention to "such measures as might animate the industry, extend the education, and improve the morals of the people." And, in pursuance of this subject, on the 6th of April, Mr. Secretary Orde submitted to the House of Commons certain resolutions, the object of which was to extend the means of education at such a cheap rate, that few persons should be excluded from its advantages. He professed himself aware, that there were several endowed schools throughout the kingdom, and some of them rich; but their very opulence was the chief cause that defeated the intention of their founders: for the masters of some of the best-endowed schools, content with receiving their salaries, either did no duty at all, or did it in so careless a manner, that the youth of the kingdom derived very little advantage from it. He would not, therefore, propose to proceed in the common manner, by endowing

Recommendation repeated, 1796.

Mr. Secretary Orde's plan of education.





schools for the benefit of masters; but rather hoped some method might be adopted, to help or support young people under a course of education, not merely by paying the master, but by assisting the scholars in the pursuit of knowledge; and afterwards to encourage scholars, so formed, to become teachers, rising in succession. This he thought might be done at an expence, small indeed when compared with the benefits which the nation must derive from it.

Resolutions for  
effecting it.

He then moved, first, a resolution, "That the national foundation of one or more publick schools, with regulations adapted thereto, for facilitating and extending to the youth of this kingdom the means of good education, would be of great publick utility:" and thereupon, "That an humble address be presented to his Grace the lord lieutenant, requesting that his Grace will be pleased to give directions for preparing plans of the necessary arrangements for establishing publick schools, with an estimate of the expence thereof, accompanied with observations respecting the situations most proper for the same."

Order made in  
consequence,

It was then ordered, that the proper persons do make returns to the house, of the schools of royal or other foundations in the respective dioceses of this kingdom; specifying the present yearly value of their respective endowments, of what they consist, the names of the masters and assistants, the salaries or allowances paid to the masters, ushers, assistants, or other officers belonging to the said schools, as the same stood on the 25th day of March, 1786, together with the number of scholars, the boarders, and the day scholars.

It was also ordered, that the registers (registers) of the several dioceses do return to this house, on the first day of the next session, an account



of the English schools kept by the rectors or vicars in their respective dioceses, with the number of scholars therein respectively, on the 25th day of March, 1786.

In what manner these orders were executed, or what was the result of them, does not appear. But in January, 1787, the lord lieutenant again pressed the subject upon the attention of both houses of parliament. "The Protestant charter schools," he remarked, "and other publick institutions for charitable purposes, will not fail to engage your constant care and encouragement. And I hope that some liberal and extensive plan for the general improvement of education will be matured for an early execution."

Subject resumed  
by the lord lieutenant.

In a congratulatory address to his Majesty, caused by the king's "providential deliverance from the desperate effort of a frantick assassin," the House of Commons repeated these sentiments of the lord lieutenant, declaring "that the Protestant charter schools, and other publick institutions for charitable purposes, should command their attention, and that they would not fail in applying themselves to the important object of a general improvement of education."

His sentiments  
repeated by the  
House of  
Commons.

Accordingly, on the 12th of April, Mr. Secretary Orde again proceeded to take into consideration the state of education in Ireland, which he described to be in so deplorable situation, at least so far as regarded the lower classes of the community, that it might be truly said of them, "for lack of learning the land perisheth:" and he imputed all the violent and atrocious acts, which had too often disgraced the nation, to a want of education, and consequently a want of that moral and religious sense of duty to

Subject prosecuted by Mr. Orde.



the legislature, and obedience to the laws, which is the great bond of society.

System of education proposed.

In furtherance of his general purpose, he proposed a system of education, consisting of several classes or divisions. It was to begin with the children of the lowest orders of the people, by means of parish schools, under a modified application of the statute of 28th Henry VIII., which Mr. Orde, setting thereby an example which has not been without a follower in more modern times, seems not to have understood, and in consequence to have misrepresented: for he represents the act as laying an absolute obligation, which it did not lay, on every parochial minister, to "teach every child that presented himself for instruction in the English language." The second division was to consist of four great schools, one in each province, similar to the Blue Coat Hospital in Dublin, or Christ's Hospital in London. The third object was the diocesan schools, which were to be put on a better footing, so as to lay a proper foundation for classical learning. The fourth object was the establishment of two great academies, immediately preparatory to the university. Another university constituted the fifth division of the system. And all these institutions were to be preserved as pure as possible, by appointing intelligent visitors, persons eminently distinguished for learning and abilities.

Followed by a series of resolutions.

The statement of the system was followed by a long series of resolutions, which adopted in succession the several parts; comprised an address to the lord lieutenant for directions relative to the necessary plans and estimates; and gave a pledge that the house, at the commencement of the next session of parliament, would proceed to the immediate con-





sideration of such further measures as might be requisite for carrying the foregoing resolutions into effect. But before the commencement of the next session, the Duke of Rutland was taken off by a fever on the 24th of October. After an interval of about two months, during which the chief government was committed to the Archbishop of Armagh, the lord chancellor, Lord Lifford, and the Right Hon. John Foster, the speaker of the House of Commons, the Marquis of Buckingham succeeded on the 16th of December to the viceregency of Ireland. And the session of parliament, which commenced on the 17th of January, 1788, was prorogued on the 18th of April, without resuming the question of general education.

Plan of education relinquished.

Parliament of 1788.

It has been lately stated, that on introducing his measure of national education, the secretary alluded to the violent and atrocious acts which had too often disgraced the Irish nation. In connection with the history of the Church, a reference must be now made to those acts, proceeding from combinations of the peasantry, which had shown themselves for the last twenty years and more in different parts of the kingdom, under various appellations, and perpetrated many deeds of violence, robbery, and murder, so as to have excited the serious attention of the government, and rendered necessary the interference of military power, as well as of legislative control.

Insurrectionary tumults of the peasantry.

Of these insurrectionary tumults, whatever were the primary causes, and wherever were the scenes of action, the clergy in a great degree became the victims.

Their effects on the clergy.

In Munster, some landlords let their lands to

The White-boys, or Levellers.





1702.

cotters at a rent far exceeding their value; and, as a compensation, allowed commonage to their tenants: afterwards they inclosed the commons, and thus deprived the unhappy peasants of the only means of making their bargains tolerable. Hence arose the Whiteboys, or Levellers, in 1762. "Too ignorant," says Dr. Campbell, as quoted in the *Collectanea Politica*, i., p. 33, "to know the law, and too poor to bear the expense of it, they betook themselves to violence as their only resource. As mobs never subside without doing some injury, so these insurgents, having no prospect of redress, began to direct their vengeance against the clergy. Smarting under the galling load of oppression, the deluded rabble fled everywhere for relief, but where they ought: and in order to divert their attention from themselves, it became the policy of the landlords and graziers to cherish, or at least connive at, the spirit of curtailing the church of its pittance."

Oak-boys, 1763.

In the north some discontent was manifested among the poorer inhabitants of a particular parish, by reason of a grievance, to which they thought themselves improperly subject in respect to the repair of the highways. They rose in 1763 almost to a man; and from the oaken branches, which they wore in their hats, were denominated *Oak-boys*. The discontent being as general as the grievance, the contagion seized the neighbouring parishes: from parishes it spread to baronies, and from baronies to counties, till at length the greater part of the province was engaged. The many-headed monster, as Dr. Campbell, cited by the before-named work, again observes, being now roused, did not know where to stop; but began a general redress of grievances, whether real or imaginary. And among other



objects of their resentment were the clergy, whom they resolved to curtail of their tythes.

The rising of the Steel-boys in 1769 was caused by the conduct of an absentee nobleman, possessed of one of the largest estates in the kingdom: who, instead of letting it, when out of lease, for the highest rent, introduced the novel mode of taking large fines and small rents. The occupier of the ground, though willing to pay the highest rent, was unable to pay the fines; and was therefore dispossessed by the wealthy undertaker, who, not contented with a moderate interest for his money, racked the rents to a pitch above the reach of the old tenant. On this the people rose against fore-stallers: but, not confining themselves to their original object, they became, like the Oak-boys, general reformers, and the clergy suffered from their violence.

Steel-boys, 1769.

Notwithstanding the efforts which were made to suppress the spirit of discontent and insurrection, it continued to manifest itself under various forms, and in different places; so that the suppression of it was thought worthy of being particularly recommended in the Duke of Rutland's speech at the opening of parliament in January, 1786. "A systematick improvement of the police," he observed, "and a vigorous execution of the laws, are essential, not only to the due collection of the publick revenue, but to the security of private property, and, indeed, to the protection of society. The frequent outrages, which have been committed in some parts of the kingdom, will particularly call your attention to this important object."

Lord lieutenant's  
speech on these  
outrages, 1786.

The outrages, here specially alluded to, were committed by a misguided set of people, in other parts of the country, but particularly in and about the

Right-boys.



county of Kilkenny, who had chosen the appellation of Right-boys; and had combined together in a spirit of lawlessness and depredation, and bound themselves in an oath to mutual co-operation in their projects of iniquity. One of the obligations, under which the conspirators pledged themselves by this most solemn engagement to mutual fidelity and co-operation, was to resist the laws of the land, and to obey none but those of Captain Right. And so strictly did they adhere to this engagement, that when one of those, who were banded together for such nefarious purposes, was legally convicted of some violation of the law, and was condemned to be publicly whipped at Carrick-on-Suir, the high sheriff of the county of Waterford, Sir Richard Musgrave, Bart., who himself records the fact in his *Memoirs of the different Rebellions in Ireland*, could not procure a substitute to execute the sentence of the law on the criminal, though he offered a large sum of money for a remuneration; and was therefore under the necessity of performing that office with his own hands, in the face of an enraged mob of vindictive and resentful beholders.

Such combinations could not be permitted to exist unnoticed. And in the following year, 1787, these outrages, having increased to an alarming degree, were again brought by the lord lieutenant under the consideration of parliament, with specific mention of the Church and the clergy, which had been made signally the objects of attack :

Brought under notice of parliament, 1787.

“ I had hoped, that, upon the present occasion of meeting you again in parliament, it would have been in my power to have announced to you the entire suppression of those commotions, which in some parts of the kingdom have disturbed the general tranquillity. Under the present cir-



cumstances I am persuaded, by my confidence in the accustomed proofs of your wisdom and zeal, that I shall receive from you whatever assistance may be necessary for the more effectual vindication of the laws, and the protection of society. Your uniform regard for the rights of your fellow-subjects, and your zealous attachment to the religious and civil constitutions of your country, will stimulate your attention to their inseparable interests, and will ensure your especial support to the Established Church, and the respectable situation of its ministers."

In a debate, which arose in the House of Commons upon the answer to this speech, the attorney-general, Mr. Fitzgibbon, gave the following account of what had come to his knowledge respecting the proceedings of the insurgents :

Speech of attorney-general.

"Their commencement was in one or two parishes in the county of Kerry, and they proceeded thus. The people assembled in a mass-house, and there took an oath to obey the laws of Captain Right, and to starve the clergy. They then proceeded to the next parishes on the following Sunday, and there swore the people in the same manner, with this addition, that they, the people last sworn, should, on the ensuing Sunday, proceed to the chapels of their next neighbouring parishes, and swear the inhabitants of those parishes in like manner.

Origin of recent disturbances.

"Proceeding in this manner, they very soon went through the province of Munster. The first object of their reformation was tythes : they swore not to give more than a certain price per acre ; not to take from the minister at a great price ; not to assist, or allow him to be assisted, in drawing the tythe ; and to permit no proctor. They next took upon them to prevent the collection of parish cesses ; then to nominate parish clerks, and in some cases curates ; to say what church should, or should not, be repaired ; and in one case to threaten, that they would burn a new church, if the old one was not given for a mass-house. . . . Wherever they went, they found the people as ready to take an oath to cheat the clergy, as they were to propose it ;

Their progress.







but, if any one did resist, the torments, which he was doomed to undergo, were too horrible even for savages to be supposed guilty of."

Bishop Woodward's tract on the Church, 1787.

It was about this time, namely, in the year 1787, that Dr. Woodward, bishop of Cloyne, put out a tract under the title of "The present State of the Church of Ireland: containing a Description of its precarious Situation, and the consequent Danger to the Publick;" and, together with other matters, "A general Account of the Origin and Progress of the Insurrections in Munster." The disturbances, of which he wrote, having prevailed in the diocese entrusted to his care, he gave "an official alarm to the nation:" a matter of necessity, as he states in the preface to the ninth edition, "when the national Church was assailed by open force, sapped by artful publications, and betrayed by interested individuals; when its clergy were despoiled of their property, persecuted in their persons, traduced in their character, and of course embarrassed in their ministry; when pastors were driven in terror from their cures, churches insulted and violated, the source of their repairs cut off, the supplies for the decency of Divine service and the celebration of the holy communion withheld; when the disorders, which had overrun one province, were spreading to the others, and advancing towards the capital; and in that moment of danger there by no means appeared, in the great body of Protestants, a vigilance suited to their critical situation."

Historical facts contained in it.

The publication, which with its postscript extends to 137 pages, contains a valuable fund of observation and argument on the condition of the Church. I notice it for the purpose of extracting from it the account of some historical facts, for the authenticity



of which the high character of the author, and his dignified station, and his opportunities of information, are a sufficient warrant.

Hence it appears, that "the outrages of the White-boys in the South," as he calls them, "supposed to be confined to tythes, did by no means stop there. They extended to the persons of the established clergy, who were hunted from their parishes:" in exemplification of which it is alleged, that "in the diocese of Cloyne seven rectors, hitherto constantly resident, had applied to the ordinary for leave to absent themselves, from well-grounded apprehension of personal danger: three of whom were so reduced in their incomes, from a competency of 200*l.* or 300*l.* a year, that they did not receive a curate's salary, and, of course, Divine service was discontinued. The insurgents controlled the proceedings of vestries, in granting money for the repair of churches and other things essential to the decency of Divine worship, though the Roman Catholics were very reasonably precluded by law from voting on such occasions. They intimidated the parish officers by the most savage threats from collecting the rates, and even opposed them by force. In one instance they proceeded to such extravagance as to nail up a church, that of Donoghmore, in the diocese of Cloyne; to forbid the curate, at his peril, to officiate, though the rector was disabled by age and infirmities; and to force the clerk to swear not to attend him: in another, to threaten publicly, and to bind themselves by oath, in presence of one of the churchwardens, to burn a new church in the parish of Glanmire, in the diocese of Cork, unless the old one were reserved for a mass-house. . . . Such was the violence of a Popish mob, assem-

Outrages on the persons of the clergy.

Interruptions in the service of the Church.

Extent of the disturbances.



bled in various and numerous bodies, through the entire province of Munster, and part of Leinster and Connaught; provided with arms forced out of the hands of Protestants, and extorting money to purchase ammunition, and defray the expence of their nightly excursions, as well as the support of their confederates under confinement." And this violence was unhappily seconded by "the connivance of some members of the Established Church, the supineness of more, the timidity of the generality of magistrates, a corrupt encouragement of these lawless acts in not a few, the difficulty of prevailing on witnesses to appear, (not only from the danger of appearing, but from the oaths extorted from them not to appear,) against criminals the most notorious, the natural effect of the impunity of such criminals, the consequent temporary subversion of the provision for the established clergy."

Impunity of the  
criminals.

Of the effect of the intimidation of witnesses, just mentioned as one of the symptoms of these outrageous proceedings, proof was supplied by the proceedings of the assizes in Munster, immediately previous to the publication of Bishop Woodward's tract. Instances of breaking open houses, and robbing the inhabitants of fire-arms, ammunition, and money; of incendiary letters; of maiming inoffensive and helpless persons; and of other capital crimes, notoriously committed, in every quarter of the province, by many different parties of men, each amounting to several hundreds, had occurred in such multitudes, that the number of persons guilty of capital felonies must have amounted to thousands: yet only two persons were capitally convicted, and not one in the extensive county of Cork, where the outrages were at least as flagrant and general as in any other. The



cause, says the writer, is obvious; witnesses did not dare to appear. And, he adds, "the repetition of like offences, since the assizes, when all disputes about tythes were at an end for the current year; the continuance of assembling in numerous well-armed bodies, and passing winter nights in levying money, and taking fire-arms forcibly and feloniously from the Protestants, a proceeding which now extends to the province of Leinster, within less than fifty miles of the capital, are proofs too pregnant of the effect of the impunity of their associates, and of their future intentions."

Intimidation of witnesses.

In perusing such statements of outrages, of which the clergy had been the first, and continued to be a principal object, questions naturally present themselves to the reader, whether the clergy had, by their misconduct, brought this persecution upon themselves, or what was the cause of their maltreatment? And to such inquiries the answer is supplied by the same authority as that already cited in parliament:

Conduct of the clergy.

"Now, upon the best inquiry that I have been able to make," adds the attorney-general, "it does not appear that there is the least ground to accuse the clergy of extortion. Far from receiving the tenth, I know of no instance in which they receive the twentieth part. I am very well acquainted with the province of Munster, and I know, that it is impossible for human wretchedness to exceed that of the miserable peasantry in that province. I know that the unhappy tenantry are ground to powder by relentless landlords; I know that, far from being able to give the clergy their just dues, they have not food and raiment for themselves; the landlord grasps the whole: and sorry I am to add, that, not satisfied with the present extortion, some landlords have been so base as to instigate the insurgents to rob the clergy of their tythes, not in order to alleviate the distresses of the tenantry, but that they might add the clergy's share to the cruel rack-rents already paid. I fear

Vindicated by the attorney-general.

Misery of the peasantry, and its cause.







it will require the utmost ability of parliament to come to the root of these evils. The poor people of Munster live in a more abject state of poverty than human nature can be supposed able to bear; their miseries are intolerable; but they do not originate with the clergy; nor can the legislature stand by and see them take the redress into their own hands. Nothing can be done for their benefit while the country remains in a state of anarchy<sup>1</sup>."

Act of 27 Geo.  
III., c. 15, to pre-  
vent tumultuous  
risings.

The consequence was an act, passed in this session, 27 George III., c. 15, "to prevent tumultuous risings and assemblies, and for the more effectual punishment of persons guilty of outrage, riot, and illegal combination, and of administering and taking unlawful oaths."

Protection given  
to the clergy.

Some of the enactments of this act were of a general kind; two of them were specially designed for the protection of the Church and clergy against unlawful and riotous assemblies. The fifth clause declared it felony, if any persons so assembled should demolish or pull down any church or chapel for the celebration of Divine service, according to the usage of the Church of Ireland; or should wilfully burn or set fire to, or maliciously fasten up, any church or chapel; or, by threats or force, prevent or obstruct any clergyman from officiating or celebrating Divine worship therein, or maim or hurt any clergyman officiating or performing, or about to officiate or perform, Divine service therein. And the eleventh clause enacted fine and imprisonment, or corporal punishment, against all persons convicted of unlawful combinations or confederacies, to defraud any clergyman of the Church of Ireland, or lay-impropriator, of his legal tythes or dues, or to obstruct him in collecting them; or, by force, threats, or other unlawful means, to prevent him, or any person em-

<sup>1</sup> *Collect. Polit.* ii., iii.



ployed by him, from viewing, valuing, setting, or selling, any tythes to which he is entitled.

This statute was prospective. But, besides this, Compensation for losses. was passed a retrospective act, chapter 36, enabling all ecclesiastical persons or bodies, entitled to tythes in certain counties, to recover a just compensation, if, by means of violence, threats, and unlawful oaths and combinations, they had not received their tythes, or securities for their tythes, due for the year 1786; or if, by such means, they had been compelled to enter into inadequate compositions, or take inadequate compensation for such tythes. The counties were Limerick, Kerry, Cork, Tipperary, Waterford, Clare, and Kilkenny.

The lord lieutenant, at the close of the session, signified his Majesty's entire approbation of the wise and vigorous measures by which parliament had testified its zeal for the preservation of the publick peace, and the tranquillity of the country. "My strenuous exertions," he added, "shall not be wanting, to carry your salutary provisions into execution, to assert the just dominion of the laws, and to establish the security of property, as well as personal safety, to all descriptions of his Majesty's subjects in this kingdom." King's approbation expressed by lord lieutenant.

But, in the following session, 1788, the Duke of Rutland having been, meanwhile, succeeded by the Marquis of Buckingham, among the different subjects which occupied the attention of parliament, was that of tythes, into which Mr. Grattan proposed an inquiry, in a speech of considerable length, wherein he descanted, with no little asperity, on the exorbitancy and illegality of clerical exactions; on the extortions of the tythe-proctor, "a wretch who follows his own nature, when he converts authority into corrup- Inquiry into tythes proposed by Mr. Grattan, 1788.



tion, and law into peculation;" on the recent improvement of certain livings; on the constitution and proceedings of ecclesiastical courts, "calculated to give every latitude to partiality and corruption;" on the evil of the peasant being brought "under the lash of ecclesiastical authority, that great scourge of the farmer;" and, as the principal source of all other evils, on the uncertainty of tythes. "The full tenth," he contended, "ever must be oppressive. A tenth of your land, your labour, and your capital, to those who contribute in no shape whatsoever to the produce, must be oppression; they only think otherwise, who suppose that everything is little which is given to the parson; that no burden can be heavy, if it is the weight of the parson; that landlords should give up their rent, and tenants the profits of their labour—and all too little." And he warned "bigotry and schism, the zealot's fire, and the high-priest's intolerance, through all their discordancy, to tremble, while an enlightened parliament, with arms of general protection, overarched the whole community, and rooted the Protestant ascendancy in the sovereign mercy of its nature."

Motion rejected.

The House, however, seems to have been neither persuaded by his arguments, nor dazzled by his rhetoric; for, on the question of going into the proposed inquiry, a division took place, and the measure was rejected by a majority of seventy-two.

Act of former session renewed.

An act similar to that which had been passed in the preceding session, with reference to a just compensation for the tythes of 1786, was passed in this session also, with reference to a compensation for those of 1787.

Respect due to Bishop Woodward.

Before we quit this topic, a small tribute of respect appears due to the excellent Bishop Wood-



ward, who stood forward, as we have seen, for the protection of his suffering clergy, and it shall be paid in the language of one whose testimony was founded on personal knowledge and observation :

“ Nothing,” says Sir Richard Musgrave, “ marked so strongly the depravity of the times, as the malignant attacks, attended with scurrility and abuse, which were made on this amiable prelate for this seasonable and spiritual discharge of his pastoral duty. I had the honour of being well acquainted with him, and I never knew a person more profoundly and elegantly learned, or so well versed, not only in everything that concerned the ecclesiastical department, but in the various duties of every line of social life. Having visited every part of the Continent, he spoke the modern languages with great fluency and purity, and had uncommon ease and affability of manner.

Sir R. Musgrave's character of him.

“ He had the most exalted piety, and was not only very charitable himself, but an active promoter of publick charities. His eloquence in the pulpit was irresistible, as his style was nervous and elegant, his voice was loud and harmonious, and he had great dignity of manner.

“ With all these exalted qualities and endowments, he possessed the most brilliant wit, and such a happy vein of humour, as enlivened society wherever he happened to be present.

“ This necessary and important duty (of stating in his pamphlet the origin and progress of the insurrection in Munster), the neglect of which would have been criminal, drew on him a host of foes, consisting of Popish bishops, priests, friars, and Presbyterian ministers, who abused and vilified him with singular malignity ; and even some members of parliament had the hardened audacity to arraign him with much severity.”

“ This amiable prelate,” adds the same authority, “ made a most eloquent speech in support of the privileges granted to the Roman Catholicks in the year 1782.” Such an act of indulgence, towards the professors of a hostile creed, might have been ex-







pected to defend him from assault, when, in discharge of his duty, he stepped forward to expose the insurrectionary spirit, which was ravaging and desolating the kingdom.

## SECTION VI.

*Episcopal appointments. Marlay, Bishop of Clonfert. Bennett, Bishop of Cork and Ross. Condition of Church of Rome in Ireland. Session of 1792. Bill for removing Disabilities from Roman Catholics. Change of language in describing them. Enactments, commended by Lord Lieutenant in his Majesty's name. Further power sought for them. Speech of Lord Lieutenant, 1793. Censurable phraseology. Bill for further Relief. Powerfully opposed, but passed. Commended by Lord Lieutenant. Papists improperly called Catholics. Their discontent. Appointment of Earl Fitzwilliam to the Chief Government. His sudden recall. Episcopal changes. Death of Primate Robinson. His Temporal Dignities and Professional Character. Reflections on it. Mr. Wesley's Stricture upon him answered and confuted. His Will. Portraits of him. Portraits of the Royal Family and of the Primates bequeathed to his successors. Bishop Newcome elevated by Lord Fitzwilliam to the Primacy. Lord Charlemont's Narrative. The new Primate patronised by the King.*

Translation of  
Bishop Law.

1787.

Consecration of  
Bishop Marlay.

THE death of Bishop Cope, who was engaged in building an episcopal residence at Ferns, which he did not live to finish, but which was completed by his successors, caused in 1787 the translation of Bishop Preston to Ferns and Leighlin from Killala. To the latter bishoprick, Law, bishop of Clonfert, was translated. And Richard Marlay, dean of Ferns, was consecrated to the bishoprick of Clonfert. He was son of Lord Chief Justice Marlay, and nephew of George Marlay, brother of the chief justice, who



had been Bishop of Dromore from 1745 to 1763. Descended from an ancient family of French extraction, which had come over to England with the Norman William, and of which some of the members in after ages left a name distinguished in English history for loyalty and gallantry, Thomas Marlay appears to have been the first of the race, who was transplanted to Ireland, where he was appointed solicitor general in 1725, and afterwards became chief baron of the exchequer, and lastly chief justice of Ireland. He had been born and educated in England, which may be thus presumed to have been the native country of his brother, the Bishop of Dromore. His son was born in Dublin, and before his promotion to the episcopate had been dean of Ferns. In the *Memoirs* of Mr. Grattan, who was his uncle, he is said to "have been remarkable for his wit and humour, and also for his literary talents; and to have formed one of the gay circle that in those days adorned the city of Dublin:" it is there also related, "that he composed well, and wrote a prologue for the private theatricals at Carton, the seat of the Duke of Leinster; a humorous comedy, which however was never published; and also some amusing pieces of poetry." Some account is also given of him by Mr. Hardy, in his *Life of the Earl of Charlemont*. He is related to have formed an early intimacy with that nobleman, and to have preserved an uninterrupted friendship with him during life: to have added the most engaging manners to the most agreeable talents; and to have been an excellent prelate, and universally esteemed and regarded'. In particular, he lived on terms of intimacy with Mr. Burke, Sir Joshua Reynolds, Dr.

His family,

And character.

<sup>1</sup> HARDY'S *Life of Earl of Charlemont*, p. 14.



Johnson, Mr. Malone, and Mr. Boswell: by the last of whom, in his *Life of Dr. Johnson*, he is named, together with Bishop Percy of Dromore, and Bishop Barnard of Killaloe, in an enumeration of the members of the "Literary Club," as it existed in 1792<sup>2</sup>.

Other episcopal  
appointments,  
1788,

In the next year, 1788, in consequence of the death of Mann, bishop of Cork and Ross, Euseby Cleaver succeeded by consecration to the vacant see. A native of England, he had been educated at Christ Church, Oxford; and was chaplain to the Marquis of Buckingham, lord lieutenant; and brother to Dr. William Cleaver, bishop of Chester.

1789,

In the following year, 1789, on the death of Bishop Preston, whose superintendence of Ferns and Leighlin did not extend to two years, Bishop Cleaver was appointed his successor: being succeeded in Cork and Ross by William Foster, son of the chief baron of the exchequer, and chaplain to the House of Commons. He was consecrated June 14th of that year, in St. Peter's Church, Dublin, by the Archbishop of Dublin.

1790

And again in the ensuing year, 1790, on the death of Jackson, bishop of Kildare, Bishop Jones was translated to that see, in which he survived the Union, from Kilmore; where he was succeeded by Bishop Foster, from Cork and Ross. To the vacant bishoprick was consecrated William Bennett, chaplain to the lord lieutenant, the Earl of Westmoreland, who had recently succeeded the Marquis of Buckingham in the chief government; whose private tutor he had been, as likewise his college tutor, during his Lordship's residence at Emanuel College, Cambridge. He had been educated under Dr. Thackeray, at Harrow school, where, among his

Bennett, bish.op  
of Cork and Ross,

His early life and  
pursuits.

<sup>2</sup> BOSWELL'S *Life of Johnson*, i., p. 424.



school-fellows were Sir William Jones and Dr. Parr, with whom he was associated in a political play, of which Jones was the inventor. Proceeding thence to Cambridge, he became a fellow of Emanuel College, where he succeeded to the tutorship, soon after Dr. Farmer had become master of that society in 1775: and having taken his degree of bachelor of divinity in 1777, proceeded to that of doctor in 1790, apparently on his elevation to the episcopate. By Mr. Nicholls, in his *Literary Anecdotes*, he is commemorated as “an elegant and profound scholar, who was afterwards most deservedly honoured with a mitre<sup>s</sup>;” as “the excellent and benevolent Bishop of Cloyne,” to which see he was translated in 1794. In a list of some of the first antiquaries of the three kingdoms, whom Mr. Gough counted among his correspondents, occurs the name of Bishop Bennett; of whose attachment to that pursuit I happen to possess a memorial, in a copy of LEDWICH'S *Antiquities of Ireland*, interspersed with various illustrative engravings and MS. notes in the hand-writing of the bishop, at the sale of whose books it was purchased after his death in 1820. He was well-known and much esteemed by the late Archbishop of Canterbury, Dr. Manners Sutton, who had been his pupil at Emanuel College, and at whose table in Lambeth Palace I have often seen him an honoured guest.

The greater portion of time, during the latter years of his life, was spent by Bishop Bennett in London, where illness in his family, of a peculiar and very afflicting nature, was considered by him as rendering his attendance necessary. He had always borne the character of an able and eloquent preacher; and as his powerful assistance was frequently sought,

His residence in  
London,

<sup>s</sup> NICHOLLS' *Literary Anecdotes*, ii., 629., i. 678.    <sup>s</sup> *Ibid.*, vi., 303.







And death, 1820.

so it was cheerfully rendered, in behalf of the charitable institutions of the metropolis. Accordingly, in March, 1820, he had undertaken to contribute his services in this way at St. Michael's, Cornhill; and although his health had been much impaired by a recent attack of the gout, and the coldness of the weather was severe, he faithfully performed his promise. This last and meritorious exertion is said to have shortened his life; and to have been the occasion of his death on the 14th of the following July<sup>b</sup>.

Condition of  
Church of Rome  
in Ireland.

I revert to the condition of the members of the church of Rome in Ireland, and observe that no proceedings for the enlargement of their power seem to have been had in parliament since 1782; and that in the opening of the session of 1792, which commenced the 19th of January, the speech of the lord lieutenant, the Earl of Westmoreland, contained no particular reference to the Papists. The session, however, did not pass away, without a powerful effort, productive of important consequences in their favour.

Session of 1792.

Bill for removing  
disabilities from  
Romanists.

After some debate in the House of Commons, leave was given, on the motion of Sir Hercules Langrishe, to bring in a bill "for removing certain restraints and disabilities, under which his Majesty's Roman Catholic subjects labour, from statutes at present in force." And the bill was accordingly brought in on the 4th of February.

The purport of this bill was to repeal particular enactments in the reigns of King William, Queen Anne, and of Kings George I. and II., and to enact a law in opposition to the repealed statutes.

Both the language of the bill, and the new enactments, were remarkable.

<sup>b</sup> NICHOLIS' *Illustrations of Literature*, iv., p. 705.



In the acts of the preceding reigns, the members of the Romish church had been always called "Papists," or "persons professing the Popish religion;" and the religion itself had been always termed "the Popish religion, or Popery:" and such are the terms used on this occasion in reciting the titles and the enactments of those statutes. But in the title of the bill now offered to parliament, mention is made of "his Majesty's Roman Catholick subjects;" and they are continually denominated in the bill, as "persons professing the Roman Catholick religion." This change in the phraseology of the legislature, unexampled, except in King James's pretended parliament, was obviously not accidental.

Remarkable  
change of lan-  
guage in describ-  
ing them.

The enactments themselves were intended to annul the disabilities contained in the aforesaid statutes, and to admit the members of the Romish church in Ireland to the opposite privileges: namely, to allow them the profession and practice of the law, in all its various departments; to enable them to establish literary seminaries and academies for the instruction and education of their own youth; and to allow them to intermarry with Protestants, and to keep such a number of apprentices as they might choose, without restraint, for the conduct of their several trades and crafts.

Intention of the  
enactments.

These concessions were noticed with commendation by the lord lieutenant, in his speech from the throne, on the 18th of April; when he declared "that he had his Majesty's commands to express his approbation of the wisdom that had guided the proceedings of the houses of parliament during the session; especially in the liberal indulgencies they had afforded to their Roman Catholick brethren, by establishing the legality of intermarriage, by admit-

Commended by  
lord lieutenant in  
his Majesty's  
name.



ting them to the profession of the law, and the benefits of education, and by removing all restrictions upon their industry in trade and manufactures."

Further power  
sought for the  
Papists.

But this did not suffice. The character of Popery is accurately drawn by the words of the satirist, describing a warrior of insatiable ambition :

"Think nothing gain'd, he cries, while aught remains."

A further repeal of the laws affecting the Irish members of the Church of Rome was still the object of their desires ; and their particular and immediate scope was the attainment of the elective franchise.

Speech of lord  
lieutenant, Jan.  
10, 1793.

The speech of the lord lieutenant, on opening the next session, January the 10th, 1793, was ominous of its proceedings. "I have it in particular command from his Majesty, to recommend it to you to apply yourselves to the consideration of such measures, as may be most likely to strengthen and cement a general union of sentiment among all classes and descriptions of his Majesty's subjects, in support of the established constitution : with this view his Majesty trusts, that the situation of his Majesty's Catholick subjects will engage your serious attention ; and in the consideration of this subject, he relies on the wisdom and liberality of his parliament."

Censurable  
phraseology.

"His Majesty's Catholick subjects!" Such was the phrase, by which the representative of the king chose to designate the sectarists of a foreign church, whose emissaries were studiously employed in subverting that true member of the Catholick Church, the National Church of Ireland. And with such an example from the throne, it is perhaps little to be admired, if the members of that foreign church, adopting the viceregal phraseology, presented themselves before the king, with "the humble petition of the undersigned Catholicks, on behalf of them-



selves and the rest of the Catholick subjects of the kingdom of Ireland." But that it should have pleased the king to receive very graciously a petition from persons so designating themselves, may well excite surprise, accompanied with indignation towards his Majesty's unfaithful advisers.

In pursuance of the lord lieutenant's recommendation, on the 4th of February Mr. Secretary Hobart moved for leave to bring in a bill for the further relief of the Roman Catholicks; and was seconded by Sir Hercules Langrishe, in the spirit of a liberal-minded gentleman, carried away by abstract notions of generosity and honour, but little versed, as it should seem, in the history of his country, and ignorant or reckless of the essential religious principles of those for whom he pleaded. On the other hand, the motion was resisted by Dr. Duigenan, in a masterly speech, abounding with historical research, legal learning, and powerful argumentation, wherein he exposed the misrepresentations and falsehoods by which the Roman Catholicks supported their pretensions to further legislative relief; the non-existence of their alleged grievances; the futility of their claims for political power, and the dangerous consequences of its being granted. "It is very plain," he remarked, "from what I have already stated, that the laws, as they now stand, secure to them the fullest and most perfect enjoyment of their religion, liberty, and property, both real and personal, together with the completest powers of acquisition: they are deprived of no advantages enjoyed by Protestants, except of political power, which, if we shall be so mad as to give to them, the present frame of this government must be thereby dissolved, and the state uprooted from its

Bill for further relief of Roman Catholicks.

Powerfully resisted by Dr. Duigenan.

Security of Roman Catholicks under existing laws.





Their petition  
false and libel-  
lous.

deepest foundation." And again, "I have, according to the recommendation of the speech, seriously considered the real condition of the Roman Catholics of Ireland, which I find to be a state of perfect security both of their liberty and property; and not that state, untruly depicted in that false and acrimonious libel, their petition to his Majesty. The opinion I have formed on the whole matter is, that it is utterly inconsistent with the safety and preservation of the present Irish constitution in Church and State, and utterly incompatible with the true interest of the whole British empire, to invest them with any other privileges than they now are by law entitled to; and I will therefore oppose this bill in every stage of it, convinced as I am in my conscience, that, by acting thus, I do my duty to my God, my king, and my country."

Bill passed.

Notwithstanding, however, this solemn admonition, founded on a clear perception of the essential and unalienable character of Popery, and supported by the testimony of former experience, the specious rhetoric of a false and spurious liberality prevailed over the sound reasoning of reflective wisdom and prudent forethought. The incapacity of the Papists to do mischief was interpreted into indisposition to do it; and an experiment was determined to be made of their good will, by placing political power in their hands. In spite of this opposition to the further aggrandisement and invigoration of the old enemies of the faith and Church of the kingdom the bill was passed in the Lower House, and transmitted to the Upper, where it does not appear to have encountered any serious resistance, although it underwent from the lords several amendments, which were admitted by the commons. At the time



of its passing in the Upper House, the only spiritual peers present were the Archbishop of Cashel and seven bishops. The inclination of the crown in its favour had been already signified by the opening speech of the viceroy, and the royal consent was readily given. Thus the bill, though somewhat modified in its progress, became, in substance, as originally devised, an act of the legislature; and the Romanists were invested with fresh privileges, which placed them nearly on a footing of equality with Protestants, the chief, if not the sole, political exception being that of their non-admission to parliament, whilst the acquisition of the elective franchise placed them in immediate possession of great political power, and gave them the assured prospect of more in future.

Privileges conferred on the Romanists

The lord lieutenant, in his speech at the close of the session, commended, as highly pleasing to the king, the wisdom and liberality of this further indulgence to the Roman Catholicks, whom, however, he refrained from denominating "Catholicks," after the precedent of his opening speech. Perhaps, on reflection, his own good sense may have led him to perceive the offensive and injurious tendency of such language, being a concession of the claim of the Romish church to universal and exclusive dominion, and a surrender of the character of the Church of Ireland as a true member of the Holy Catholick Church of Christ. Possibly he may have been admonished elsewhere of his error, or he may have learned a lesson of caution and discretion from the censure of Dr. Duigenan on this phrase in the petition of the Romanists:

Commended by lord lieutenant.

Correction of his language.

"This petition," he said, "commences with deception. The petitioners, on the title of it, denominate themselves

Papists improperly called Catholicks.



Catholics, whereas they are Roman Catholicks; that is, they are persons who acknowledge the supremacy of the Bishop of Rome, a foreign prince, in spirituals, as all the Irish, who style themselves Catholicks, do, and will not allow his Majesty to be the supreme head of the Church within this kingdom, nor will they take the oath of supremacy; and I shall demonstrate, before I sit down, that a very great portion of temporal power is incident to, and cannot, by any device, be separated from, the spiritual supremacy avowed by the Roman Catholicks of this kingdom to be vested in the Bishop of Rome. At present, I only just mark the fallacy contained in the very title of this petition, and which is invariably pursued, in this point, through the whole, in which the petitioners constantly style themselves Catholicks, without the addition of Rome. It is thus old tales represent the devil, when he appears to mortals, cautiously concealing the cloven foot."

Their discontent.

Great, however, as were the indulgences granted by this act to the Popish party, they were not satisfactory. It fell short of their wishes, if not of their expectations, and they proclaimed that nothing would suffice short of what they were pleased to call a complete emancipation and admission to all the privileges of the constitution. No further proceedings, however, in their favour were adopted in the next session of parliament; but, towards the close of the year 1794, Earl Fitzwilliam was appointed to succeed the Earl of Westmoreland in the chief government, and was sent over in the ensuing January with full powers, as was by some understood, of giving to the Papists the privileges for which they were solicitous, or, as understood by others, with limited powers, which he by his own authority exceeded. From some want of harmony, however, between him and the English government, his viceregency was soon abridged and concluded. After a period, which extended only from the 4th of

Appointment of  
Earl Fitzwilliam,  
1794.

His sudden  
recall, 1795.



January to the 24th of March, 1795, he was suddenly recalled; and with his removal was suspended, for a season, the project of investing the Irish Papists with the authority of legislators, which must have brought into extreme jeopardy, perhaps devoted to ruin, as a national establishment, the Irish Church, and for the abortion of which the humble and devout gratitude of the Church is due to her divine founder, the Author and Giver of the true Catholick faith.

About this period, the following changes took place among the members of the Irish episcopate: Episcopal changes, 1794.

In 1794, the death of Pery, lord Glentworth, bishop of Limerick, occasioned the translation of Bishop Barnard to that see, from Killaloe, where he was succeeded by the Honourable William Knox, fourth son of Thomas, first Viscount Northland, who had previously been chaplain to the House of Commons. These two prelates remained in their respective sees till after the Union. The death of Bishop Woodward, of Cloyne, the same year, occasioned the translation of Bishop Bennett to that see, from Cork and Ross, where he was succeeded by the dean of Ferns, the Honourable Thomas Stopford, third son of James, first Earl of Courtown; and, on the death of Archbishop Bourke, who had become earl of Mayo, Bishop Beresford was translated to the archiepiscopal see of Tuam, from the bishoprick of Ossory, which was conferred on Thomas Lewis O'Beirne, private secretary to Earl Fitzwilliam. He was afterwards translated to Meath; but Archbishop Beresford, subsequently raised to the Irish peerage by the title of Baron Decies, and the Bishops Bennett and Stopford, survived the Union in their respective sees.

On the 10th of October, in the same year, 1794, Death of Primate







Robinson, Oct.  
10, 1794.

His temporal dig-  
nities.

His professional  
character.

the Church of Ireland was deprived of the superintendence of her primate, Archbishop Robinson, who died at Clifton, near Bristol, on that day, in the forty-third year of his episcopate, of which he had passed almost thirty in the primacy. To his ecclesiastical dignities, he had, in the interval, added the secular honours of the baronetcy, to which he succeeded on the death of his elder brother, 1785, and of the peerage, to which he was raised in 1777, by the title of Baron Rokeby, of Armagh, with remainder to his relative, Matthew Robinson, of West Layton, Esq.; and he was the first primate who bore the title of prelate of the most illustrious order of St. Patrick, which was instituted in 1783. Of his character and actions there has been already occasion to speak in the course of this narrative. I do not find that there exist any memorials of his literary or theological talents, nor does he appear to have attained any celebrity in those respects during his life; for, although the sermons which he sometimes preached are said to have been excellent in style and doctrine, his voice was low, and indistinctly heard<sup>a</sup>. But the archiepiscopal residence at Armagh abounds with monuments to his liberality, which is visibly perpetuated, also, in various churches of his diocese. A bequest of 5000*l.* for establishing an university in Ulster, provided it were done within five years after his decease, would have for ever connected his name with the dissemination of sound religion and useful learning in Ireland: as, in consequence of the vigilance with which he provided for the exigencies of the Church, by means especially of the legislative enactments effected under his auspices, the name of Primate Robinson is familiar in the mouths of the Irish clergy as household words.

<sup>a</sup> STUART'S *History of Armagh*, p. 454.



That this illustrious person, as intimated by the biographer and on the authority of Mr. Skelton, "was very careful to build churches, but did not care what sort of clergymen he put in them," is too grave a charge to be admitted on the credit of a general, vague, and unsubstantiated remark. And, if it was of this distinguished prelate, eminent as he was for his very laudable exertions in building churches and parsonage-houses, that Dr. Johnson spoke, as related by Mr. Boswell, as of one "not esteemed a man of much professional learning, or a liberal patron of it," together with the seeming censure, let the apology of the great moralist be borne in mind: "yet it is well where a man possesses any strong positive excellence. Few have all kinds of merit belonging to their character. We must not examine matters too deeply. No, Sir; a fallible being will fail somewhere<sup>7</sup>."

Reflections on his character.

On a visit to Ireland, in June, 1787, Mr. Wesley enters in his *Journal* the following notice of Armagh: "We took a view of the primate's lodge and chapel, elegant in the highest degree, and of the domain surrounding them, which is laid out and planted in the most beautiful manner. And what hath the owner thereof? Not so much as the beholding thereof with his eyes! Probably he will behold it no more! He is fully taken up in building a large seat near Dublin! At above eighty years of age!

Mr. Wesley's stricture upon him.

. . . . . "Tu secunda marmora  
Locas sub ipsum funus, et sepulchri  
Immemor struis domos!"<sup>8</sup>

Upon the quality of this remark I offer no animadversion, but I cite it for the purpose of presenting its antidote in the judicious and charitable

Answered by Mr. Stuart.

<sup>7</sup> BOSWELL'S *Life*, ii., 123.

<sup>8</sup> WESLEY'S *Journal*, xxi., p. 60.



apology of the historian of Armagh: "Even the virtues of men of exalted rank sometimes subject them to reproach. Primate Robinson's taste for improvement, and his benevolent wish to give employment to the peasantry of the country, continued unabated till the latest period of his life. It had grown by exercise into habit. . . . Of this habit John Wesley, who, in other respects, was a man of mildness, charity, and candour, speaks with some asperity. . . . As if it were impossible that an old man should be employed in perfecting works of temporary utility in this world, whilst he was making due preparation for the more important matters of eternity<sup>9</sup>."

Its confutation.

Mr. Wesley did not survive the person whom he made the subject of his reprehension. If he had, the will of Primate Robinson might have met his eyes; and he might thence have been admonished that the construction of a dwelling-house did not necessarily imply forgetfulness of the tomb. The will ran in this wise:

Primate Robinson's will.

"I, Richard, archbishop of Armagh, being mindful of mortality, do make this my last will and testament.

"At the appointed time, I am prepared to resign my soul, the vital and active principle of my nature, to the self-existent Creator of all things, and the beneficent Governour of the universe, from whom I received it, in all humble hope, through the mediation of Jesus Christ, my only Saviour, that the sins and errors of my past life may be pardoned, and that I may be removed to a more permanent scene of happiness in a future state. On this occasion, likewise, I must declare my well-grounded affection to the religion established in England and Ireland, which I am persuaded is the most primitive and rational system of Christianity at this time publicly professed in any part of the earth, and that it will be found, when duly considered, to be exactly framed for the encouragement and advance-

<sup>9</sup> STUART'S *Armagh*, p. 453.



ment of learning and piety, and for the preservation of the peace and the promotion of the general interest of society."

His noble and commanding countenance is perpetuated to posterity by a portrait, painted by the masterly hand of Sir Joshua Reynolds: representing him, whilst bishop of Kildare, sitting in his episcopal robes, with a folio volume open before him; and preserved, in duplicate, at the palace of Armagh, in the series of primates since the Reformation, and in the hall of Christ Church, Oxford, of which society the handsome edifice, commonly named Canterbury Gate, was constructed principally by his munificence, as testified by its superscription.

His portrait at  
Armagh and  
Christ Church,  
Oxford.

The portrait in the archiepiscopal residence, painted, as the will of the primate states, by Sir Joshua Reynolds, was bequeathed by him to the dean and chapter of Armagh, in trust for the use of the primate for the time being. The bequest comprised also portraits of the Princess Sophia, and her husband the Elector of Hanover, with their descendants, the British sovereigns, including their then Majesties King George III. and Queen Charlotte. And to these were added the portraits of the primates, thirteen in number, reaching down to the time of Archbishop Robinson from that of Henry Ussher, who was raised to the primacy in the year 1595, towards the latter end of the reign of Queen Elizabeth. These complete the series of Protestant archbishops of Armagh during that period. I am not aware that there exist likenesses of any of their predecessors, except in the case of Adam Loftus, who occupied the archbishoprick, and withal the primacy of all Ireland, from 1562 to 1568, and of whom I have seen a fine whole-length representation, in his attire as lord chancellor, in the possession of

Bequest of por-  
traits of the  
royal family,

And of the pri-  
mates.





Lord Robert Tottenham, the present bishop of Clogher. Of the archbishops of Armagh, Lancaster, Long, and Garvey, who fill up the interval between Loftus and Henry Ussher, I have not learned that there is any pictorial representation; nor of Browne, who, as archbishop of Dublin, was elevated to the primacy by the special favour of King Edward VI.

Another portrait  
of Primate  
Robinson.

There is in the possession of his family another portrait of Primate Robinson, by the same excellent artist, taken after his elevation to the primacy, and apparently when somewhat advanced in life, and exhibiting him as walking in his usual morning dress of a coat and short cassock, and wearing a three-cornered hat. The cathedral of Armagh is introduced in the distance. Of both of these portraits there are engravings: and in the first volume of the *Anthologia Hibernica*, there is an engraving also by Brocas, from a medal struck by Mossop, of Dublin, which presents on the obverse the head of this illustrious prelate, surrounded by the inscription, "Richard Robinson, Baron Rokeby, Lord Primate of all Ireland;" and on the reverse, the south front of the Observatory at Armagh, round which are inscribed the words, placed on it by the primate at the time of its erection, "The heavens declare the glory of God. M.DCC.LXXX.IX."

A medal of him.

Appointment of  
his successor,  
1793,

Though the primacy was vacated in October, 1794, it was not until January 27, 1795, that it was again filled. The author of *Collectanea Politica* has inserted into his work a comparison drawn in some of the publick papers between Lord Westmoreland's and Lord Fitzwilliam's administrations, as showing the state of the popular mind on the recall of the latter nobleman: and in the course of the comparison



occurs the following articles. During Lord Westmoreland's administration, "Recommendation of the Bishop of Cloyne to be provost, who was to have been also Bishop of Ossory, and to have had two boroughs for the use of government." During Lord Fitzwilliam's administration, "The primacy rescued from a monopolizing breed of jobbers, and given to learning and piety. The college rescued from a stranger, an intruder, and a jobber; and committed to the care of one of its own body."

Of this obscure allusion, obviously made by a political partisan, the explanation appears to be found in an endeavour to elevate Beresford, bishop of Ossory, to the primacy; and to place, as his successor in the see of Ossory, Bennett, bishop of Cloyne, for whom the provostship also was designed. Bishop Beresford, instead of this promotion, was appointed, as we have seen, to the archbishoprick of Tuam, which had become vacant the August preceding the October in which Primate Robinson died: and the see of Ossory was thereupon given to O'Beirne, under the patronage of Lord Fitzwilliam. The provostship fell to the lot of Dr. Murray, one of the senior fellows.

Effected by Lord Fitzwilliam.

Meanwhile Archbishop Robinson's actual successor in the primacy, characterized above by the qualities of piety and learning, was Bishop Newcome, who was translated from Waterford and Lismore, in January, 1795. This occurrence was noticed after the following manner, in a letter of January the 10th, by the Earl of Charlemont, as related in Mr. Hardy's life of that nobleman:

Elevation of Bishop Newcome.

"I cannot avoid flattering myself, that we have now got a chief governour, who comes over with the best intentions, and the strongest desire of doing us all the good in his power. Already we have had a foretaste and earnest

Lord Charlemont's narrative.



of his administration. Regardless of ministerial influence or convenience, he has restored the university to its rights, and has placed at the head of the Church a prelate, not from recommendation, but from character, and whose unassuming virtue, conduct, principles, and erudition, have alone recommended him to that high office. In both these appointments, publick utility has alone been considered. Murray could possibly have had no protection but his own intrinsick merit; and Newcome had no English patron but Charles Fox. From such commencement it would be uncharitable, and even foolish, not to indulge the most sanguine hopes, both with respect to him and his principal advisers."

It will naturally occur to the reader, that the language of the foregoing extracts receives some of its colouring from the political predilections of the writers: and that however distinguished may have been the character, and however exemplary the virtues, of the new primate, it is not to that cause alone that the commendation, bestowed on his patrons by his panegyrist, is to be attributed.

Bishop Newcome's connection with Mr. Fox.

In explanation of the mention made of Mr. Fox in this preferment, it should be noticed, that Bishop Newcome had been Mr. Fox's tutor at Hertford College, Oxford, where, upon some occasion of innocent sportiveness with his illustrious pupil, he met with an accident which caused the loss of his right arm: and that he maintained throughout life with that eminent statesman an intercourse of reciprocal friendship. That he was assisted therefore in his professional advancement by the benevolence and kind services of Mr. Fox, may readily be admitted: I learn, however, from a relation of the primate, that he had on this occasion another "English patron," for that he was promoted to the primacy by the express appointment of King George III. Such, at least, is the traditionary belief in his family.

His promotion by the king.



## SECTION VII.

*Primate Newcome's Visitation and Charge. Non-cures. Duty of their Incumbents. Bishop O'Beirne's Charge. Number and activity of Romish Clergy. Duty of the Clergy of the Church. Revival of office of Rural Deans. Commenced by Archbishop Agar. Adopted by other Prelates. Professional diligence of Bishop O'Beirne. Association for Promoting the Christian Religion. Episcopal appointments in 1795, 1796, 1797, 1798. Earl Camden, Lord Lieutenant. Young, Bishop of Clonfert. His great and various excellence. Death of Primate Newcome. His Character, His Biblical Studies. Tendency of his Publications. Evil use made of them. Last Episcopal appointment before the Union.*

IN the year following his appointment to the primacy, Archbishop Newcome held his primary visitation of the province of Ulster, and took occasion to state and enforce the duty of clerical residence, in a Charge, which he read in some dioceses, and intended to read in all but for the interruption of ill health. He published it at the request of many very respectable hearers, as stated by him in an advertisement prefixed; and "inscribed it to the bishops and clergy of Ulster, with sincere regard, and with an earnest desire to co-operate with them in every measure conducive to the reputation, prosperity, and stability of the National Church."

Primate Newcome's visitation and charge, 1795.

In this Charge some of the obvious arguments for clerical residence are put forward clearly and forcibly; and an Appendix to it contains a collection of legal documents upon the subject. I perceive in it, however, nothing illustrative of the condition of the Irish Church in particular, unless it be the observations upon those anomalous benefices, wherein

Its contents.







the absence of a church, a parsonage-house, and a glebe, afforded the incumbent a colourable pretext for non-residence :

Non-cures, or  
benefices without  
a church.

“But what,” demands the primate, “is the duty of such as are instituted to benefices without a church; or to non-cures, as they are usually but improperly termed? For to all who possess them, the cure of souls is committed with the usual solemnity. The reply does not admit of hesitation: it is their duty to keep constant residence on such benefices, if no other has been conferred on them. Why should their parishioners labour under a double inconvenience, in being deprived both of their minister and of their church? Surely the performance of occasional duties cannot be legally or conscientiously dispensed with in the circumstances supposed: and these a substitute of some neighbouring parish is likely to perform with inferior care, and from a distance inconvenient to such as have a right to require them. I add, that the residence of an exemplary clergyman on such benefices, will naturally lead to the purchase of a competent glebe, and to the erecting of a glebe-house and of a church: and that, in the mean time, some other place may perhaps be obtained for the publick worship of a few pious parishioners, or, at least, for convening such children as need catechetical instruction.”

Duty of their  
incumbents.

Bishop O’Beirne’s  
charge to the  
clergy of Ossory.

About the same time, this anomalous peculiarity in the Irish Church was again made the subject of publick episcopal reprehension. In his primary charge to the clergy of the diocese of Ossory, in 1795, Bishop O’Beirne, whilst he enforced upon his clergy the obligations of personal attendance on the wants of their parishioners, animadverted in terms of strong reprobation upon the abuse of “non-cures:” “a description of ecclesiastical benefice, for which we can discover no authority, except in an eagerness to find any excuse, and seize any pretext, for neglecting the most sacred and obligatory of our duties.” And he condemned the minister, who



should absent himself from such a benefice, as one who "violating all that he owed to the redeemed of Christ, whom he engaged to instruct and to comfort, and forgetful of that awful name, by which he had sworn, abandoned his charge; leaving them to whatever casual instruction they could gather from others, to pick up the 'word by the wayside;' to beg even for baptism for their children from some charitable hand, often from ministers of another faith, while he, standing on the mere privilege of an accommodating conscience, set every other consideration at defiance." It can hardly admit of a question, that to the condition of parishes in such a state of spiritual destitution as these, as well as to the very insufficient provision frequently existing for the Church's ministrations in others, are to be attributed the facts, not only of persons not being added to the Church, but of others falling away from and deserting her communion.

Meanwhile the ministers of the Romish church in Ireland, more numerous as they were in a manifold degree, were found at all times and everywhere active. It was to this cause that the Bishop of Ossory, in his second charge of 1796, attributed "the pertinacious prevalency of the Roman Catholic religion in the country, and how it had maintained its influence over the great bulk of the people, amidst so many impediments and difficulties:" and he gave the following sketch of the ministers of that religion:

Number and  
activity of  
Romish clergy.

"Their clergy are indefatigable. Their labours are unremitting. They live in a constant familiar intercourse with all who are subject to their pastoral inspection. They visit them from house to house. Their only care, their sole employment, is to attend to the administration of their sacra-



ments, and to their multiplied observances and rites. They watch and surround the beds of the sick. They are 'instant in season, and out of season: they reprove, they rebuke, they exhort,' certainly 'with long-suffering, and with doctrine,' such as it is. 'They are wise,' observes Archbishop Seeker, 'in their generation, and, if we hope to be a match for them, we must imitate them.' If we hope to succeed in our good cause, we must come down to an emulation with them in exertions, that are worthy only of that cause: an emulation, not of envy or strife; not of angry controversy or disputation; not of any intemperance of proselytism, where the idle contest is merely to swell the numbers of nominal votaries, without making better Christians or better subjects, and with the continual breach of Christian charity and benevolence; but an emulation in the faithful, earnest, and persevering discharge of such pastoral duties, as are most calculated to secure us the respect, the love, the attachment, and the confidence of our flocks."

Duty of the  
clergy of the  
Church.

Revival of office  
of rural deans.

An attempt was about this time made for the improvement of ecclesiastical discipline by the revival of the office of rural deans: an institution of very ancient date, and originally designed for the inspection and admonition of both clergy and laity within the respective deaneries, and for the information of the bishop concerning them, in order that, if requisite, he might interfere as directed by the law for their amendment. The institution had fallen into disuse in Ireland as well as in England: where, however, it was less needed on account of the archidiaconal superintendence which prevailed in that part of the empire, whereas in Ireland the archdeacons had no power or jurisdiction. Some of the governors of the Church accordingly, considering the office calculated for its benefit, took measures for its restoration in their dioceses. The first advance appears to have been made by the Archbishop of

Commenced by  
Archbishop  
Agar of Cashel.



Cashel, Dr. Agar, to whom, observes Bishop O'Beirne in a note on his first charge at Ossory, "the Church of Ireland is as much indebted as to any prelate of modern days." He framed new regulations, in order to render the institution fit for producing the best effects, and caused it to be revived throughout his whole province. Primate Newcome, on his appointment to the see of Armagh, both revived the office in his own diocese, and strongly recommended its adoption to his suffragans. And the Bishop of Ossory, having within his diocese adopted a similar plan, took the opportunity of his primary visitation for "returning his warmest thanks to his most respectable brethren, who had so cheerfully and zealously undertaken the very laborious task he had imposed upon them in the restoration of the ancient office of rural dean, and who were engaged in rendering him such essential services towards the discharge of his duty." He added, "Their labours, I trust, will not be in vain. In the information they have conveyed to me, I find much to rejoice at, and much to lament: from henceforth the whole object of my life, while God gives me health, shall be to endeavour to strengthen and extend the one, and to remedy and correct the other."

Adopted by other prelates.

The earnestness of the diocesan appears to have been met with corresponding feelings by his clergy, at whose request, communicated by a letter of the vicar-general, Dr. Madden, he published his two first charges: a third, in 1797, designed for private circulation, was also published on the suggestion of the lord primate. A circular address to his clergy, the same year, was published with his permission, by the Association for discouraging Vice, and promoting the practice of Religion and Virtue. The three charges

Professional diligence of Bishop O'Beirne.





and the address, together with four occasional sermons, were collected together in a volume in 1799. After his translation to Meath, several charges, of which five are now lying before me, and an address to candidates for ordination, show the unremitting vigilance of this faithful pastor of Christ's flock.

Association for  
discountenancing  
Vice, &c.

Of the Association, to which allusion has been just made, it may be here convenient to notice, that the institution had recently been formed for the excellent purposes, intimated by its designation. It arose out of the vicious state of society, which was observed to be prevalent in Ireland towards the latter end of the eighteenth century: and as the evil was judged to originate in an ignorance and neglect, so a remedy was sought in the promotion, of the knowledge and practice of the Christian religion. Thus its avowed objects were the discouraging of vice, and the promoting of religion and virtue. Its subjects were the rising generation throughout the kingdom. Its instruments of improvement were schools erected under its patronage and with its aid; teachers provided in part or wholly with salaries from its funds; Bibles, books of Common Prayer, and other religious publications, distributed gratuitously or at low prices; and prizes conferred on the best-instructed and best-behaved children at periodical catechetical examinations conducted by the parochial clergy. Its principles were those of the Church of Ireland, of which it was a faithful offspring and minister, dispensing religious knowledge specially to her children, but embracing also the professors of other tenets. Its founders were three private churchmen, one ecclesiastick and two laicks; with whom were soon associated in its support other members of the Church, whose pre-

Institution and  
particulars of it.



lates and other clergy, and a considerable number of its most respectable laity, gradually connected themselves with the association. Amongst its patrons it likewise reckoned from time to time the chief governours of Ireland: nor did it fail of receiving countenance in England from the kindred Society for Promoting Christian Knowledge. To notice the rise of this association belongs to our undertaking, falling, as it does, within the period assigned to the present narrative. To proceed with an account of it would be to advance into a different period: suffice it to observe, that the society, having for many years conducted its enterprise with good success, was eventually deprived of its power by the intervention of rival societies, founded on more popular but less commendable principles, and by the withdrawal of the patronage of the government.

Loss of its power.

Archbishop Newcome, who, as we have seen, was elevated to the primacy from the bishoprick of Waterford and Lismore, in January, 1795, was succeeded in that see, the following March, by Marlay, bishop of Clonfert. Bishop Marlay retained his bishoprick till after the Union. His successor in Clonfert was the honourable Charles Brodrick, fourth son of George, third Viscount Midleton, and son-in-law of Bishop Woodward, by whom he had been made treasurer of Cloyne, and rector of Midleton. In the same year, 1795, on the death of Dodgson, bishop of Elphin, March the 7th, Bishop Law was translated to that see, from Killala, the 27th of that month, and remained in it till after the Union. Earl Fitzwilliam quitted the government the 24th of the same month; and immediately on his departure, the lord primate, and the lord chancellor, the Earl of Clare, were made lords justices, and so continued

Episcopal appointments, 1795.



Earl Camden,  
lord lieutenant,  
March 31, 1793.

until the arrival of Earl Camden with the viceregal authority, on the 31st of March. Dr. John Porter, who had been chaplain to the Archbishop of Canterbury, attended the new lord lieutenant as his chaplain, and was consecrated to the bishoprick of Killala the 7th of the ensuing June.

Episcopal  
changes, 1796.

In January, 1796, Foster, bishop of Kilmore, was translated to the see of Clogher, which had been vacated the 3rd of November preceding, by the death of Bishop Hotham. And in the following year, 1797, the see of Clogher was again vacated, by the death of Bishop Foster, after less than two years' occupancy. In Kilmore, he had been succeeded by Brodrick, bishop of Clonfert, who continued in the see till after the Union, being subsequently promoted to the archbishoprick of Cashel. In Clogher, Bishop Foster was succeeded by Porter, bishop of Killala, who also survived the Union in his new see. The former was succeeded in Clonfert by Hugh Hamilton, dean of Armagh; the latter in Killala by Joseph Stock, fellow of Trinity College, a distinguished Hebraist, and noted for his translation of the Book of Job into English, who was consecrated to that see in 1798.

1791.

In the same year, 1798, also, Bishop Maxwell died, in the see of Meath, having erected at Ardbraccan, for an episcopal residence, "a large and convenient mansion, in a style," says Dr. Beaufort, "of superior elegance, and with such simplicity as does equal honour to his Lordship's taste and liberality." His place was supplied by the translation of Bishop O'Beirne from Ossory, to which Bishop Hamilton was translated, from Clonfert. He was succeeded there by Matthew Young, senior fellow of Trinity College, who was consecrated to



the bishoprick in 1798, and vacated it November the 28th, 1800, the vacancy, however, being not filled till after the Union. The Bishops O'Beirne and Hamilton survived the Union in their respective sees of Meath and Ossory.

Of Bishop Young, not long before his death, the following honourable testimony was borne by Bennett, bishop of Cloyne, in a letter from Dublin, of June 5th, 1800, recorded in Mr. NICHOLLS' *Illustrations of Literature*, vol. iv., p. 712: "Dr. Young, the bishop of Clonfert, who is, I am afraid, dying of a cancer in his mouth, is the ablest man I have seen in this country, with the most keen and logical mind, united to exquisite taste. He has the playfulness and ingenuousness of a school-boy. The Church will have a severe loss in him."

Commemorated  
by Bishop  
Bennett.

The anticipation of Bishop Bennett was too well founded, and his estimate of the object of his panegyric appears not to have exceeded the reality. Bishop Young died of the painful and lingering malady just mentioned, in the fiftieth year of his age; and by his death, it was said by one who spoke from personal, and, as it should seem, from intimate, acquaintance, that "science had lost one of its brightest luminaries; religion a sincere and powerful advocate; his country its proudest boast and ornament; and his friends all that could command esteem and conciliate affection. The versatility of his talents, the acuteness of his intellect, and his intense application to study, were happily blended with a native unassuming modesty; a simplicity of manners unaffected and irresistibly engaging; a cheerfulness and vivacity that knew no bounds but those of innocence; a heart throbbing with the warm feelings of private friendship and general philan-

His early death.

High character.





His early and various excellence.

thropy; and a firm and inflexible spirit of honour and integrity." He was elected to a fellowship of his college in 1775, having, at his examination, displayed a knowledge and comprehension of the Newtonian philosophy unexampled. To the professorship of natural and experimental philosophy, which became vacant in 1786, he was elected without competition. And in a society generally distinguished for the successful application of its members to scientific studies, he appears to have risen to a height of singular distinction. In the politer accomplishments of musick, drawing, and botany, he made acquirements which his commemorator, in the *Gentleman's Magazine*<sup>1</sup>, has thought not unworthy of being specified, together with his literary proficiency; and, together with his mathematical and philosophical dissertations, other intellectual labours are attributed to him, which show that he was not inattentive to his peculiar duties as a divine. With him originated a society, consisting of a small number of his most intimate college friends, of which the principal object was the improvement of its members in theological learning. In Dublin, during the winter which preceded his dissolution, one of his studies was the Syriack language, of which he endeavoured to make himself master, with a view to improve and perfect a new version of the Psalms. At intervals, he amused himself with an essay on sophisms, of which he exemplified the different classes from the works of the deistical writers. And after his removal to Whitworth, in Lancashire, where he died, his last labours were devoted to an examination of the principles on which could be most unexceptionably demonstrated the existence of God.

<sup>1</sup> Vol. lxx., p. 1216.



His promotion to the episcopate was most honourable to all the parties concerned. The principal secretary being consulted by the lord lieutenant, who was the properest person to fill the vacant see, reported, that he believed Dr. Young to be the most distinguished literary character in the kingdom; and Dr. Young accordingly became bishop of Clonfert.

His honourable promotion.

On the 11th of October, 1800, died Primate Newcome, at his house in Stephen's-green, Dublin, and was interred in the new chapel of Trinity College. Of his seventy-one years, he had passed thirty-four as a bishop, and the last five in the primacy, to which he had been promoted soon after the death of Primate Robinson, and during the brief viceregal government of Earl Fitzwilliam, in 1795. Like his immediate predecessor, he appears not to have taken a prominent part in the political administration of affairs; but, unlike him, he has left few memorials to mark his episcopal character, beyond the attestation of his biographer, that, after his first promotion to the episcopate, he "discharged with great assiduity the duties of the episcopal office, and by his affability, prudence, and moderation, secured the respect of all parties and of all religious persuasions;" and that, "on his translation to the archiepiscopal see of Armagh, he maintained in this new situation the same character which had rendered him the object of universal respect and esteem at Dromore, Ossory, and Waterford." He was "obliged, indeed, to assume greater state in his manner of living and appearance, and to mix more in public life, than was agreeable to his wishes; but he conducted himself in those scenes with the same pro-

Death of Primate Newcome.

His character.



priety which governed him in all his intercourse with the world, rejoicing when he was enabled to withdraw from them to the enjoyment of domestick happiness, and the pursuit of his literary studies<sup>2</sup>."

His pastoral care.

There has been already occasion to commemorate his attention to the due administration of his pastoral care, as exemplified in the charge delivered to his clergy, and published soon after his elevation to the primacy, wherein he calls attention to the absolute necessity of clerical residence, and therewith to a very important department of clerical duty, that of occasional and private instruction.

His biblical studies.

This publication, however, seems to have passed away with the other fugitive productions of the day, and has left hardly any memorial of the writer. As a biblical scholar, his reputation is more extended: and the student of Holy Scripture may derive assistance in his researches from this prelate's version of Ezekiel and of the twelve minor prophets, and from his "Harmony of the New Testament," as well as from his "Observations on our Lord's Conduct as a Divine Instructor." In two of his publications, however, he has been especially unhappy, if not from their bearing a tinge of unwholesome liberality on matters of very serious import, at least from the precedent which they have afforded to men of unsound principles, and from the discontent which they are calculated to produce in the minds of others. His "Historical View of the English Biblical Translations; the expediency of revising by authority our present Translation, and the means of executing such a work," published in 1792, may give good reason to think that his zeal outran his judgment; for that any imaginary and problematical benefit, contemplated

Tendency of his publications.



in a new version of the holy Scriptures for publick use, would be more than counterbalanced by the disrepute cast on the old version, and the distrust of its fidelity thus excited in the popular mind.

His posthumous publication of an "Attempt towards Revising our English Translation of the Greek Scriptures," is liable to the same exception: and, in effect, it has been made the occasion and the basis, which he could hardly have anticipated, and which it is to be presumed that he would have deprecated and deplored, of another work under the title of an "Improved Version of the New Testament, published by a Society for the Promotion of Christian Knowledge." The castigation, which this work underwent at the time of its first appearance from some able sons and champions of the Anglican church, satisfactorily exposed the defective scholarship and the weakness of the critical powers of its editors, as well as the erroneousness and falsehood of their theological opinions. The primate's family lamented and condemned the use which had been made of their relative's authority: and others, who have no natural connection with him, but who feel for the honour of the Church, in which he bore so high a station, will long continue to grieve at the sight of his name placed in such an unholy association. He was succeeded by the Honourable William Stuart, fifth son of the Earl of Bute, and Bishop of St. David's, to which see he had been consecrated in 1793.

Evil use made of  
one of them.

Bishop Stuart  
raised to the pri-  
mary.

This was the last episcopal appointment in Ireland before the Union, of which and of the previous incidents it now remains to speak, so far as they bore on ecclesiastical affairs, and on the incor-

Incidents pre-  
vious to the  
Union.





poration of the two national Churches of England and Ireland in one United Church.

### SECTION VIII.

*Reign of George III. favourable to the Romanists. Erection of Maymooth College by Act of Parliament. Restlessness of the Romanists. Rebellion of 1798. Its Popish character. Sufferings of members of the Church. Destruction of churches. Laudable conduct of Bishops Law and Percy. Persecution of Bishop Cleaver. Bishop Stock taken prisoner. Debate in the House of Lords. Speech of Bishop Dickson. Union of two kingdoms recommended by Lord Lieutenant. Rejected by House of Commons. Recommended by British Parliament. Carried in Irish Parliament. Provisions as affecting the Church. Churches of England and Ireland united. Representative Bishops. Act received Royal Assent, August 1, 1800. Carried into effect, January 1, 1801.*

Privileges  
granted to the  
Romanists.

THE reign of King George III. had been in an unexampled and remarkable degree conspicuous for the removal of civil and political disabilities from the members of the Church of Rome in Ireland. After the act of 1793, they could not be regarded as suffering under any positive oppression: what remained of grievances was negative only.

Project for edu-  
cating Popish  
priests,

At the same time a positive and most important benefaction had been conferred upon them by a parliamentary provision for maintaining, disseminating, and perpetuating their religion in the country from the national resources. During the administration of the Earl of Westmoreland, in the year 1794, the chief ecclesiastical authority of the Romanists in Ireland, Dr. Troy, had represented to the government, that, in consequence of the disturbances then existing in France, which had been the usual resort of candidates for the Romish priesthood in



Ireland, a large number of Irish students had been deprived of the means of education: and that the establishment of a domestick seminary was requisite to meet the difficulty of supplying priests to perform the necessary duties of religion.

This purpose, however, was not accomplished during the short remnant of the Earl of Westmoreland's administration, nor during the still shorter succeeding administration of Earl Fitzwilliam, though great exertions were made for its accomplishment immediately on his appointment to the viceregal office, agreeable as such an establishment would have been to the avowed principles of the new lord lieutenant and his partisans, in favour of the Irish Papists. But it was reserved for the vicerealty of Earl Camden, to give a new character to Popery in that portion of the empire, by taking it under the patronage, and fostering it at the expence, of the nation.

Accomplished  
by Lord Camden,  
1795.

Accordingly, in 1795, an act of parliament was passed, authorising the erection and endowment of a college at Maynooth, in the county of Kildare, for the education of Romish priests. Certain trustees were thereby empowered to receive donations for establishing and endowing an academy, and to acquire lands, free from forfeiture by mortmain, for the education of persons professing the Roman Catholick religion. Such donations appear not to have been made; but a sum of near 40,000*l.* was granted by parliament for its first establishment, and 8000*l.* in each succeeding session for its annual support, and for the maintenance and education of two hundred students, that so they might be trained to minister the rites of the Romish religion to Ireland's Romish population.

Act of parliament 53 Geo. III.,  
for college at  
Maynooth.



Deemed insufficient by the Papists.

Their restlessness.

Such a benefaction may have been thought calculated to conciliate the good will of that population to those by whom it was bestowed, the Protestant rulers of the kingdom; thus co-operating with the removal of civil and political disabilities. But the more they received, of the more were they desirous. And having been disappointed in their expectation of political aggrandisement by the government of Earl Fitzwilliam, they had recourse to other expedients. Towards the attainment of their end, they first urged forward the claim of parliamentary reform, in which object they were joined by the Protestant dissenters of the north; but in which they soon found that they would be defeated by the opposition of the government and of the legislature. The opportunity of succeeding by foreign aid then seemed to be opened to them by the French revolution; and they determined on connecting themselves with France, and invited to their assistance the French republicans, with the purpose of detaching Ireland from England. Hence arose combinations, conspiracies, tumults, insurrections, and finally the rebellion, which spread havoc, desolation, and misery over no small portion of the kingdom, in the ever-memorable and disastrous year of 1798.

Rebellion of 1798.

To the hierarchy, and the respectable classes of the Romanists in Ireland, it is justice to observe, that they appear not to have been parties in the rebellion, but rather to have exerted their influence for its suppression. The great body, however, of the rebels consisted of members of the Romish church, in inferior situations; not without the encouragement, meanwhile, the support, and the guidance, of their immediate spiritual pastors. And the

Its Popish character.



bitterness, with which they regarded those who differed from them in religion, was testified by the acts of barbarity inflicted on their captives; barbarities, so atrocious in effect, and so unequivocal in their objects, that the Protestant dissenters, who had originally associated themselves with the Papists from a sameness of political sentiments, withdrew, on discovering the spirit of ruthless persecution, which was manifested against all who did not profess the Papal creed.

Their presbyterian partisans being thus detached from the confederacy, the rebellion was soon quelled in the province of Ulster. In the province of Leinster its principal strength was concentrated. The whole mass of the Popish inhabitants of the counties of Wicklow, Wexford, Kildare, and Carlow, rose at once; and were joined by many inhabitants of the adjoining counties, particularly of Meath and Dublin, of the same religious persuasion. At one time their number in arms is said to have amounted to fifty thousand men. Confiding in this strength, they made no secret of their designs of extirpating Protestants. On the contrary, their object and intention was proclaimed to be the excision of all hereticks, whom they bound themselves by the most solemn oath, "to burn, destroy, and murder, up to their knees in blood."

Most prevalent  
in Leinster.

"The generality of the priests," says an historian generally favourable to the Romish cause<sup>1</sup>, "took the utmost pains to diffuse, as widely as possible, the malignant spirit of religious bigotry, and inveterate animosity, against the Protestants, very few of whom were found in the ranks of the rebel army. Those, who had been imprudent enough to enter, were either obliged carefully to conceal their religion, or submit to be re-baptized by the priests, who were con-

Popish enthusiasm  
in carrying  
on the Rebellion

<sup>1</sup> Mr. Belsham, quoted in *Collectanea Politica*, iii., 362.





tinually preaching up, that, in destroying hereticks, they were performing a duty to heaven. Murphy, one of the most popular and profligate of this class, in a sermon delivered by him after the defeat at Ross, declared, 'that those who were killed in that battle had fallen in consequence of their want of faith; that this general rising of the Catholics was visibly the work of God; that the Almighty had determined the hereticks, after having reigned so many years, should be now extirpated, and the true Catholic religion established.' At the successful attack at Three Rocks, previous to the surrender of Wexford, the same Murphy marched at their head, telling them 'not to fear; for if they took up the dust from the roads, and threw it at the king's troops, they would fall dead before them.' Many of the priests pretended to give charms, to prevent the balls of the soldiery from hurting them; and Father Roche, one of the number, as was believed by these poor credulous wretches, did constantly catch the bullets, that came from his Majesty's army, in his hand."

Sufferings of the  
members of the  
Church;

Under such circumstances as these, the sufferings of the Church in her members cannot but have been manifold and acute; and in a history of the Church a specifick notice of them seems necessary to be introduced. The following may be taken as mere specimens; for I would refrain from any lengthened detail.

At Prosperous;

At a town called Prosperous, in the county of Kildare, the committing of many cruel atrocities was accompanied with cries of "Where are the hereticks? down with the hereticks!"

At Cree;

At Cree, in the county of Wexford, the rebels, having attacked the house of an industrious farmer, and forced him out of it, they interrogated him as to his religion; and on his acknowledgment that he was a Protestant, they kicked him in the head and different parts of the body; thus putting him to death with the greatest cruelty.



In Kildare, they destroyed the house and property of a Mr. Crafford, whom they reviled for being a Protestant, and then put to death by thrusting a pike up his body, which penetrated almost to his throat, and wounded him in many other parts: they afterwards roasted him before a large fire, where he expired in the most shocking agony. One of his young children they put to death in the same manner. The mother, with another child, having been severely wounded, was rescued by the providential arrival of a party of loyalists.

At Kildare;

At Enniscorthy, in the county of Wexford, an industrious tradesman was seized by the rebels, and required to renounce his religion as a Protestant, to confess to a priest, and receive baptism: on his refusal, he was piked in several parts of the body, and thrown out into a field for dead.

At Enniscorthy;

At Gorey, in the same county, the Popish neighbours of a Protestant prisoner came to see him in his confinement, mocked him, wished him a speedy liberation, and hoped he would not lose any time in accepting the means to procure it; which was, to be christened by a priest, and embrace the holy Roman Catholick faith, as they called it; and, if he would not consent to these proposals, he should be shot.

At Gorey;

At Oulard, in the same county of Wexford, the rebels burned the houses of the Protestant inhabitants. At Carbery, in the county of Kildare, they burned a Protestant charter school, and several houses; they then proceeded through Johnstown, burning and destroying the house of every Protestant on the road.

At Oulard and Carbery.

At Wexford, all the houses were searched for Protestants, who, on being discovered, were thrust into the jail: thence they were dragged out in de-

Massacre at Wexford.



tachments to the bridge, by dozens or half-dozens, and there the hereticks, for such was their familiar appellation, were piked in the most horrible and tormenting manner, and thrown over the parapet into the river.

Murder of clergy-  
men.

Several clergymen in different places fell victims to the sanguinary fury of the rebels. The names of those of Enniscorthy, Oulart, Ballinagale, Rillan, and Templeshambo, are recorded. One clergyman of respectability was stripped naked, put into a pig-trough, and bled to death; after which the murderers danced and washed their feet in his blood. The parish minister of Camolin, in the county of Wexford, having during an imprisonment of ten days been continually urged to become a convert to Popery, was, on his refusal, eventually knocked down, stripped of his clothes, barely covered with some ragged garments, wounded with pikes, and sent bare-foot to Wexford jail.

Murder of Rev.  
Dr. Burrowes.

The glebe-house of the Rev. Dr. Burrowes, rector of Kilmuckridge, in the county of Wexford, having been assailed and set on fire, he, together with his wife and family, and several of his Protestant parishioners, who had taken refuge in it, was by the danger of suffocation constrained to quit it, having received from the Popish priest, who headed the assailants, an assurance of safety, if they surrendered without further resistance. The penalty of his confidence was paid by the instant murder of himself and seven of his parishioners; and by a severe wound inflicted with a pike on his son, a youth of sixteen years of age, who was rendered motionless and apparently dead at the time, and actually died from its effects not long after.

Destitution of  
diocese of Dublin.

Of eleven parishes in the diocese of Dublin, five



of which were within six miles of that city, the incumbents, together with their parishioners, were compelled by insults and menaces to seek safety in flight, after having experienced in most cases, if not all, the destruction of their houses and property, and imminent peril to their lives; many also of the Protestant inhabitants having been in some instances previously murdered.

In some also of these instances, the churches, as well as the persons and property of the clergy and the other members of the Church, were objects of Popish persecution. In Blessington, the parish church was greatly damaged by the rebels, and in Fonestown almost destroyed: in Hollywood, it was converted into a barrack.

Destruction of churches,

In various other cases likewise, the fury of the rebels was directed to the demolition of the parish churches, which they despoiled of their moveable furniture, and, with the wantonness of sacrilegious insult, abused and tore in pieces the sacred volumes that they contained for divine worship. At Gorey, in the county of Wexford, not satisfied with burning and plundering the place, they destroyed the church, dragged down the pulpit, burned some of the seats and pews, and actually stained it with the blood of two Protestants, whom they inhumanly put to death within its hallowed precincts. At Enniscrone, in the county of Sligo, they tore up the floors of the church, demolished the pews and the communion table, rifled with reckless and unfeeling indecency the tombs of the dead, and barbarously insulted the remains of a former vicar, which had been deposited there thirty years before under a monument, that commemorated the universal reverence cherished among his people for his humane and charitable disposition.

At Gorey

At Enniscrone.





Church and  
clergyman of  
Lackan.

Amongst other churches, profaned and damaged in the same county of Sligo, may be specially noticed that of Lackan, the vicar of which, the Rev. Mr. Little, resided constantly in his glebe-house, and was continually occupied in searching out and relieving the wants of his poor parishioners, without religious distinction. Being addicted to the study, and skilled in the practice, of medicine, he incurred no small expense in applying remedies for their several diseases; especially for those of the Romish population, whose poverty and numbers caused them to be in the greatest degree objects of his bounty. But in this calamitous season, his benevolence and holy charity were thought scorn of, and his kind offices requited with heartless barbarity. The clergyman and his wife were both in a feeble and declining-state of health: nevertheless they were forced from their house, without a horse to carry them, and with scarcely clothes to cover them, and plundered of everything worth taking: to the wanton destruction of a valuable library, and of every other article of property, for which the plunderers could find no use, they added the demolition of the church.

Incidents  
affecting the  
hierarchy.

Some incidents occurred during this season of alarm and distress, in relation to the hierarchy of the Church, such as to require notice.

Bishop of  
Elphin.

The bishoprick of Elphin comprises the county of Roscommon, in which also the residence of the bishop is situated. The Popish multitude in that county, being universally disaffected to the government, were on the point of joining the insurgents, and only waited for a signal from the leaders in their respective districts. But the evil was counteracted by the magnanimity and fortitude of the bishop, Dr. Law; who fortified his palace, resolutely maintained

His usefulness  
in the rebellion.



his post, bade defiance to the rebels, animated the gentry and the well-disposed inhabitants by his example, and by his wise and seasonable exertions was the means, under divine providence, of preserving the property and lives of the Protestants of that county from the outrages of a deluded and infuriated multitude, who were thus kept in check, till the time of that rebellious tyranny was overpast.

Bishop Percy, also, by his residence and exertions at Dromore, especially by liberally contributing to the formation of a yeomanry corps, which completely restrained the operations of some ill-disposed persons in the neighbourhood, was instrumental in upholding the cause of true religion and loyalty, whilst the rebellion was raging in the counties of Down and Antrim, the former of which contains the diocese of Dromore.

Bishop of  
Dromore.

Meanwhile, in the county of Wexford, where the rebellion was most rife, in common with the other members of the Church, who lay within reach of its desolating career, it had visited the abode of the exemplary prelate, who presided over the diocese of Ferns and Leighlin. Bishop Cleaver, a constant resident in the palace of Ferns, was as eminent for his mildness and condescension as he was for his great piety and extensive learning. That he regulated the affairs of his diocese with admirable discipline, and watched the conduct of his clergy with vigilance, and distinguished the most meritorious by acts of substantial favour, were features in his character which might have been naturally viewed with indifference by the votaries of an alien creed: but feelings of grateful and respectful attachment might have been reasonably expected from those who were the objects of his perpetual benevolence, and whose

Bishop of Ferns.

His character.



His persecution  
in the rebellion.

wants were supplied, and their distresses alleviated, and their diseases remedied, by his bounty. By these objects of his bounty, however, actuated by the inhuman and remorseless spirit which now desolated the country, the life of their benefactor, and of her who was associated with him, as in domestick union, so in his works and labours of love, was avowedly sought. Their thirst for blood, indeed, was not gratified by that of the venerable prelate. But his house was plundered: his cellar was broken open, and its contents consumed amidst execrations of himself and of his order: all his valuable articles of furniture were rifled and carried off: his library was scattered abroad, and its most precious volumes converted into saddles for the horses of the rebels: and the cause assigned for the episcopal palace not being delivered over to destruction as well as to plunder was, that one of the Popish priests, who led on the plunderers, intended to keep it for himself.

Bishop of  
Killala.

Taken prisoner  
by the French.

Another member of the episcopal body suffered during this season of alarm and dismay, or rather after the suppression of the rebellion. A small French squadron appeared in August on the coast of Connaught, off the county of Mayo; and cast anchor in the bay of Killala, where the troops disembarked, and took possession of the town, the commanding officer, General Humbert, establishing his head-quarters in the episcopal palace. The Bishop of Killala, Dr. Stock, who was engaged at the time in holding the annual visitation of his diocese, was with the dean and several of his clergy taken prisoner. He might, indeed, have made his escape, before the arrival of the invaders at his palace: but he took the praiseworthy resolution of



remaining, and thus materially assisted the French officers in maintaining social order, and in preserving the lives and property of the Protestant inhabitants. He fell, however, into merciful hands, and was treated with much moderation and forbearance, of which he has made due mention in a narrative, which he afterwards published of the transactions. In particular, when the main body of the French marched forward into the country, they left behind them six officers and two hundred privates, for the purpose, as the general said, of protecting the Protestants from the sanguinary spirit of the Popish multitude. And to a desire expressed by a Popish priest, of being put in possession of the bishop's library, the officer in command, turning from him with contempt, made answer, "The bishop's library is as much his own now as it ever was."

Before the breaking out of the rebellion, the Earl of Moira had moved in the House of Lords an address, beseeching the lord-lieutenant to "pursue such conciliatory measures, as might allay the apprehensions, and extinguish the discontents, unhappily prevalent in the country;" and on the occasion he stigmatized, in the severest terms of reproach, the culpable misconduct of ministers in recalling Lord Fitzwilliam, and refusing to concede further immunities to the Romanists. The lord chancellor, the Earl of Clare, in answer, contended, that "the system of government had been a system of conciliation; that in no country had the experiment been so fairly tried as in Ireland; and in none had it so completely failed."

Debate between  
Earl of Moira  
and Lord Chan-  
cellor Clare.

In the course of his speech he passed some reflections on the Bishop of Down and Connor, Dr.

Speech of Bishop  
of Down and  
Connor.





Dickson, who had promoted a petition to the king in favour of conciliatory measures. In reply, the bishop vindicated his character from this publick aspersion, acknowledging that he was a friend to conciliation. "Coercion," he said, "had been tried long enough. With respect to Catholick emancipation, he considered it as a matter of right, not of favour; and a reform of parliament as an act of policy, which the state of the country rendered absolutely necessary: and the present calamities of the country he ascribed to that most impolitick and lamentable measure, the recall of Lord Fitzwilliam." This is the only prelate, of whom I find mention, as taking part in the debate. His language I transcribe as I have found it; and I cannot but lament, whatever may have been his political sentiments, that a bishop of the Church of Ireland should have allowed himself, if correctly reported, in the use of a phrase, so injurious to the character of the Church, as that of "Catholick emancipation." Lord Moira's motion was lost by a large majority.

Impropriety of  
his language.

Consequence of  
the rebellion.

In the month of May the rebellion broke out, and was soon subdued. But the recourse which had been had to foreign aid, with the view of separating Ireland from Great Britain, determined the English government to bind the two kingdoms together by an indissoluble chain. And on the opening of the session, January the 22<sup>nd</sup>, 1799, the lord lieutenant, Marquis Cornwallis, thus communicated the king's sentiments to the two houses of parliament:

Union of the two  
kingdoms recom-  
mended by Mar-  
quis Cornwallis,  
Jan. 22, 1799.

"The unremitting industry with which our enemies persevere in their avowed design of endeavouring to effect a separation of this kingdom from Great Britain, must have engaged your particular attention; and his Majesty con-



mands me to express his anxious hope, that this consideration, joined to the sentiment of mutual affection and common interest, may dispose the parliaments in both kingdoms to provide the most effectual means of maintaining and improving a connexion essential to their common security, and of consolidating, as far as possible, into one firm and lasting fabrick, the strength, the power, and the resources of the British empire."

The proposal for the Union, however, being subsequently brought forward in the House of Commons, was rejected by a majority of 111 to 105; although, in the House of Lords, the answer to the viceroy's speech coincided with his recommendation.

Rejected by the  
House of Com-  
mons.

Meanwhile a joint address of the two houses of parliament of Great Britain was laid before his Majesty, accompanied by resolutions, "proposing and recommending a complete and entire union between Great Britain and Ireland, to be established by the mutual consent of both parliaments, founded on equal and liberal principles, on the similarity of laws, constitution, and government, and on a sense of mutual interests and affections."

Recommended  
by the British  
parliament.

A communication to this effect was made to the Irish houses of parliament by the lord lieutenant, on his prorogation of parliament, the 1st of June, 1799. On opening the session, January the 15th, 1800, he abstained from reference to the subject; whereupon, by an amendment of the address, an attempt was made to quash the project by anticipation, but was frustrated on a division by 138 against 96, in the House of Commons; majority 42.

Communication  
of Lord Lieu-  
tenant, June 1,  
1799.

The proposal for the Union, being soon afterwards brought forward by Lord Castlereagh, was adopted by a majority of 43; the numbers being, 158 in favour, and 115 against it. In the House of Lords, the measure was carried with little difficulty; the

In  
com  
Irish pa



numbers being, contents, 53 present, or, including proxies, 75; not contents, 19, including proxies, 26: but a protest was entered on its journals by two spiritual, together with eighteen temporal, peers. The spiritual peers were Dickson, bishop of Down and Connor, and Marlay, bishop of Waterford and Lismore; the former an intimate friend of Mr. Fox, the latter an uncle of Mr. Grattan. The Archbishops of Cashel and Tuam, and eight bishops, besides those above named, were present; but there was no specification of votes. The measure is understood to have had the approbation of the episcopal bench with the foregoing exceptions.

Provisions of the act as affecting the Church.

Act of 40 Geo. III., c. 38.

Churches of England and Ireland united.

The following were the provisions of the act of Union, as affecting the Church.

It was enacted, "as the fifth article of Union, that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called 'The United Church of England and Ireland;' and that the doctrine, worship, discipline, and government of said United Church shall be, and shall remain in full force for ever, as the same are now by law established for the Church of England; and that the continuance and preservation of the said United Church, as the established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the Union."

Representative bishops.

The fourth article provided, that "four lords spiritual of Ireland, by rotation of sessions, should be the number to sit and vote on the part of Ireland in the House of Lords of the parliament of the United Kingdom." And by the eighth article it was regulated how the four spiritual lords should be returned for each session; namely, that one of



the four archbishops of Ireland should sit in each session, by rotation among the archiepiscopal sees; and that three of the eighteen bishops should sit in like manner, by rotation among the episcopal sees: that the primate of all Ireland should sit in the first session, then the Archbishops of Dublin, Cashel, and Tuam, successively, and so by rotation of sessions for ever: and that the suffragan bishops should in like manner sit according to rotation, from session to session, in the following order: the Bishops of Meath, Kildare, and Derry; the Bishops of Raphoe, of Limerick, Ardfert, and Aghadoc, and of Dromore; of Elphin, of Down and Connor, and of Waterford and Lismore; of Leighlin and Ferns, of Cloyne, and of Cork and Ross; of Killaloe and Kilsenora, of Kilmore, and of Clogher; of Ossory, of Killala and Achonry, and of Clonfert and Kilmaedunagh.

The act, being chapter 38 of the fortieth of George III., received the royal assent on the 1st day of August, 1800: on the following day, in pursuance of the fifth clause, the Primate of all Ireland, and the Bishops of Meath, Kildare, and Derry, became the representatives of the lords spiritual of Ireland in the parliament of the United Kingdom, for the first session thereof; and, the kingdoms of Great Britain and Ireland being united into one kingdom on the 1st of January, 1801, the Church of Ireland, and with it the Church of England, each ceased to have an independent, separate, national existence; and the two were thenceforth united into one Protestant Episcopal Church, "The United Church of England and Ireland."

Act received the  
royal assent.  
Aug. 1, 1800.

Union effected,  
Jan. 1, 1801.





## SECTION IX.

*Condition of the Church at the Union. Dr. Beaufort's Map and Memoir. Ecclesiastical Divisions. Number and distribution of Dioceses. Extent. Episcopal Residences and Revenues. Supply of Episcopal vacancies. Appointments from England and from Ireland. Deaneries and Archdeaconries. Constitution of Chapters. Cathedrals, ancient and modern. No Chapter Revenues. Corpses of dignities. Impropriations. Number of Parishes and Benefices. Patronage of Benefices. Number of Churches. Want of Churches and Parsonage-houses. Non-residence. Moderate revenues of Clergy. Emoluments and evil of Impropriations. Character of Hierarchy and Clergy. Room for improvement in the Church.*

Condition of the Church, 1800.

WE have now reached the proposed period of our narrative in the Union of the two Churches; but before we bid a final farewell to our subject, it may be well to take in conclusion a summary view of the condition of the Church of Ireland, at this epoch of its history.

Dr. Beaufort's map and memoir.

In the year 1792, only eight years before the Union, the Rev. Dr. Daniel Augustus Beaufort constructed and published an entire new map of the kingdom of Ireland, and accompanied it with a "Memoir, illustrating the Topography of that Kingdom, and containing a short account of its present state, Civil and Ecclesiastical."

Ecclesiastical divisions of the map.

This map, that I may confine myself to the latter branch of the undertaking, accurately traces out the ecclesiastical divisions of the kingdom; carefully distinguishes the limits of each diocese, which have little or no dependence on the civil limits of counties and baronies; defines the situation and extent of the several parishes; and places every church in



its proper site, in such a manner that the eye can at once distinguish churches then existing from such as were in ruins: indicating also by the letters R. and V. following the name of each parish, whether it was a rectory or vicarage; and, by a single line under the name of a vicarage, denoting that the rectory was a lay impropriation, and, by a double line, that the tythes of the whole parish were impropriate. The utility of such a map, in perusing a history of the Church of Ireland, must be obvious: and I have accordingly procured it to be engraven on a reduced scale, as a commodious and valuable companion to the present volume.

The memoir, in illustration of the map, contains various statements on the ecclesiastical condition of Ireland at the time: founded on the authority of the registries and visitation books of the respective dioceses; on the communications with which the author was favoured by several of the bishops and clergy; and on the information which he acquired in visiting the different parts of the kingdom. From this memoir, which is now become extremely scarce and difficult of access, I have abstracted several particulars, and combined them with others from different sources, for the purpose of giving a compendious view of the condition of the Irish church at the period of the Union.

Particulars of the memoir.

The number of dioceses at this time continued to be the same as it was in 1678, a few years after the restoration of the Church with the monarchy: namely, four archbishopricks and eighteen bishopricks: the only difference in their distribution being, that Ardagh, which in 1661 was united to Kilmore, and after a short interval, in 1692 and 1693,

Number of dioceses,



when it formed a separate see, was re-united to that diocese, was, in 1741, again separated from it and annexed to Tuam; and that Kilfenora, which had been annexed to Tuam, was, in 1741, separated therefrom and given in commendam to the Bishop of Clonfert, and afterwards, in 1752, united to Killaloe, with which it continued thenceforth in

And distribution.

union. Thus the episcopate of Ireland in 1800 consisted of the archbishoprick of Armagh in the northern province, with the seven suffragan bishopricks of Meath, Clogher, Derry, Down and Connor, Dromore, Kilmore, and Raphoe, besides the see of Ardagh, which, though in the province of Armagh, was annexed to the archbishoprick of Tuam: the archbishoprick of Dublin in the eastern province, with the three suffragan bishopricks of Kildare, Ferns and Leighlin, and Ossory: the archbishoprick of Cashel, with the bishoprick of Emly united to it, in the south, and the five suffragans of Cloyne, of Cork and Ross, of Killaloe and Kilfenora, of Limerick, Ardfert, and Aghaloe, and of Waterford and Lismore: and the archbishoprick of Tuam in the west, with the three suffragans of Clonfert and Kilmaedugh, of Elphin, and of Killala and Achonry. The Archbishop of Armagh was lord primate and metropolitan of all Ireland; the Archbishop of Dublin was lord primate of Ireland; the Archbishops of Cashel and of Tuam, respectively, lord primate of Munster and of Connaught.

Their extent.

The dioceses were of very unequal extent. The archbishoprick of Tuam, which was considerably the largest in the kingdom, was, in Irish measure, more than 60 miles long, and 50 broad; or, in English, 77 miles by 63. The bishoprick of next greatest dimensions consisted of the united dioceses of Lime-



rick and Ardfert with Aghadoe; the former extending 27 Irish miles in length and 17 in breadth; the latter 52 by 48; or, in English measure, Limerick being 34 miles by 21, Ardfert 66 by 61. The other dioceses, as to their relative capacity, succeeded each other by the following enumeration: 3, Ferns and Leighlin; 4, Killaloe and Kilfenora; 5, Meath; 6, Derry; 7, Down and Connor; 8, Cloyne; 9, Clogher; 10, Killala and Achonry; 11, Raphoe; 12, Kilmore; 13, Cork and Ross; 14, 15, 16, the three other archbishopricks of Dublin, Armagh, and Cashel, with Emly united: of which Dublin was 50 miles in length and 36 in its greatest breadth, Irish measure, or 64 by 46, English; Armagh was 59 Irish miles long, and from 10 to 25 broad; or, in English measure, 75 miles long and from  $12\frac{1}{2}$  to 32 broad; and Cashel, with Emly, 32 Irish miles one way and 30 the other, or 41 by 38 English. The succeeding dioceses in point of dimensions were: 17, Elphin; 18, Waterford and Lismore; 19, Ossory; 20, Kildare; 21, Clonfert and Kilmaeduaugh; 22, Ardagh; and 23, Dromore. This last, which was the smallest diocese, extended only 28 Irish miles in length, by 17 in breadth; or  $31\frac{1}{2}$  by  $21\frac{1}{2}$  English; the episcopal residence being not 20 miles from any part of the diocese.

Episcopal residences were possessed by all the bishops in their dioceses, with the exception of two only. Eight or nine of these were older buildings: eleven were of modern date, having been built by their actual or late possessors. But in the diocese of Kildare there was no residence; and it was less necessary by reason of the bishop's station as dean of Christ Church, which rendered his residence in the city of Dublin desirable, and by reason of the

Episcopal residences.





proximity of his diocese to Dublin, and of its small extent. The only other exception was that of the united diocese of Down and Connor, which, from time immemorial, had no fixed habitation for its bishops; who appear to have chosen temporary abodes here or there, as suited their taste or convenience. Thus the bishops were generally settled amongst their clergy and people, although in some instances the extent of the diocese caused an interval of 50, 60, or even more, miles between the episcopal residence and the extremity of the diocese. The bishop's palace in Limerick was 80 miles from some parts of Ardfert: 80 Irish miles; the Irish mile being to the English in the ratio of 7 to 5½, or 14 to 11.

Episcopal revenues.

In an early part of this chapter, Section II., there has been given, on the authority of Mr. Young, an estimate of the incomes of the Irish bishops and deans, made between the years 1776 and 1779. In default of more recent statements, it may serve in some degree as a criterion of episcopal and decanal incomes at the era of the Union.

Supply of vacancies.

A few words may be added on the mode of supplying episcopal vacancies at this period.

Primate always an Englishman.

A practice had prevailed, since the Revolution, of placing an Englishman in the station of primate of all Ireland; for the only native of Ireland who had occupied the station since that epoch, was Archbishop Boyle, who had been advanced to it by King Charles II. His successor was an Englishman, and the practice, thus introduced, continued to be maintained in the present, as in the preceding reigns. The primates, indeed, had ceased to bear that political character, and to take that part in affairs of state, which had distinguished Archbishops Boulter



and Stone; but still it was the policy of the government to follow the precedents previously set, in the appointment, first, of Bishop Robinson, and then of Bishop Newcome, to the primacy; and now, on the eve of the Union, a member of the English episcopate was translated to preside over the Irish branch of the future United Church.

As to other appointments, there were about forty persons raised, in Ireland, to the episcopate in the same number of years which elapsed between the accession of King George III. and the Union. These preferments were divided, but not in an equal rate, between natives of the two kingdoms. Of the twenty-two Englishmen thus promoted, seventeen were chaplains of lords lieutenants: reckoning Bishop Fowler, who was promoted in exchange of preferment with a chaplain of Lord Townshend. These appointments, together with men of inferior note, included the Bishops Newcome, Mann, Bennett, Cleaver, and Woodward; with respect to the last named of whom, to the information already stated, recent intelligence, kindly communicated by his descendants, enables me to add that, having been born at Grimsbury, where his father was a country gentleman, between Bristol and Wick, in Gloucestershire, and having been educated by the celebrated Dr. Josiah Tucker, dean of Gloucester, who, after his father's death, had married his mother, he went abroad and remained there for many years. During his travels he formed a friendship with Mr. Conolly, whom he accompanied to Ireland on a visit, and by whom he was encouraged to settle in that country. To him he owed all his preferments. He was appointed, first, Dean of Clogher, about the year 1765; afterwards minister of St. Werburgh's, in Dublin, which

Bishops from  
England,



he resigned, after a few years, for the large benefice of Louth, still holding his deanery. On the appointment of Lord Buckinghamshire, who married Mr. Conolly's sister, to the lord lieutenancy in 1777, Dean Woodward became his excellency's first chaplain; and immediately before Lord Buckinghamshire's removal in 1780, he was nominated to the bishoprick of Cloyne, and consecrated in Lord Carlisle's administration in February, 1781. In this see he remained until his death in 1794. About the year 1770 he published his well-known pamphlets in support of a national provision for the poor; and he drew up the acts of 11 and 12 George III., under which the House of Industry, in Dublin, and other houses were established; and for his exertions in which he received the thanks of both houses of parliament. His services to the Church have been already noticed in the course of these pages.

The other Englishmen consecrated in this reign were the Bishops Cumberland, Percy, Law, and Brodrick, and the Honourable William Stuart, advanced, as already mentioned, towards the end of 1800, from the bishoprick of St. David's to the primacy of Ireland. Bishop Brodrick was of an Irish family, being a son of Viscount Middleton, but born and educated in England. After he had reached man's estate, he visited Ireland for the purpose of inspecting the patrimonial property in the county of Cork, when he formed an acquaintance, which led to his marriage, with a daughter of Bishop Woodward, and to his preferment to the treasurership of Cloyne and the rectory of Middleton, which were in the patronage of the bishop. In 1795 he was consecrated Bishop of Clonfert and Kilmaedugh, and translated the following year to Kilmore, which he occupied

And from Ireland.



Of the eighteen Irishmen, raised to the episcopate in this reign, a majority were connected with families at the time, or soon afterwards, ennobled, or with persons of high political or official station. Among these special notice has been cited from their contemporaries, of the Bishops Agar, Barnard, and Marlay. Among the remainder occur the respectable names of O'Beirne, Stock, and Young, of whom it is to be presumed, that their elevation was due to their personal merit. Bishop Stock, it may be incidentally noticed, was a brother-in-law of Primate Newcome.

The number of deaneries was thirty-three, and of archdeaconries thirty-four, nearly corresponding with that of the bishopricks, reckoned independently of the unions. But the archdeacons had no visitatorial jurisdiction; for the government of the Church of Ireland, in respect of visitations, differed from that of the Church of England, notwithstanding their general conformity; so that the Irish bishops held annual visitations of their dioceses, and the archbishops visited the dioceses of their suffragans every third year, a peculiarity to which there has been occasion to advert already in the course of this narrative.

Deaneries and archdeaconries.

The chapters varied from each other in their constitutions. The most complete consisted of a dean, precentor, chancellor, treasurer, and archdeacon, and a limited number of prebendaries. This was the case in the metropolitan chapters of Armagh, Dublin, and Cashel, as likewise in some of the other chapters, as in Kildare, in each of those of Down and Connor, in each of those of Ferns and Leighlin, in Ossory, Lismore, Cloyne, in each of those of Cork and Ross, in Limerick, and in Killaloe. But in

Constitution of chapters.





some of the chapters, one or other of the members was deficient; as the treasurer in Clogher and in Emly, and the archdeacon in Waterford, that dignity being stated by Dr. Beaufort to have no vote in the chapter. In others, the deficiency was more extensive: thus, in Elphin, there was neither chancellor nor treasurer; in Derry and Raphoe, there was neither precentor, chancellor, nor treasurer; in Ardfert and Kilfenora, there were no prebendaries; in each of the dioceses of Kilmore and Ardagh, there was a dean and an archdeacon, but no chapter in either; in Meath, where there was no cathedral, there was also no chapter, nor even a dean of Meath, the only dignities being the deanery of Clonmacnoise, a bishoprick incorporated with that of Meath by act of parliament, in 1568, and the archdeaconry of Meath. "The want of a chapter," remarks Dr. Beaufort, "is supplied by a synod, of which every incumbent is a member, and the archdeacon president; their proceedings are authenticated by a common seal."

Cathedrals.

With few exceptions, each of the Irish dioceses at this time maintained possession of a cathedral, venerable, in some cases, only for its antiquity; in others, with the reverence due to it as a relique of ancient art, combining some claim to respect for its architectural character. As examples of the latter kind, may be mentioned the metropolitan churches of Armagh and Dublin, and the churches, not metropolitan, of Derry, of Ossory, of Lismore, Cloyne, Limerick, and Killaſoe. Many of the cathedrals to their cathedral-character added that also of a parish-church. In several instances, the ancient structure had been superseded by one of modern date. The cathedral of Dromore had been

Ancient.

And modern.



re-edified by Bishop Jeremy Taylor, soon after the restoration. In recent times, large and handsome edifices, sufficient, at least, for the decent celebration of divine worship, had supplied the place of the old cathedrals of Waterford, and Cashel, of Clogher, and of Cork. Of the cathedrals of Aghadoc and Kilmaedugh, the ruined walls only remained, as memorials of the former edifices; and such was the case also with the cathedral of Connor, as a substitute for which, however, as well as for that of Down, the church of Lisburn, or Lisnegarvie, had been constituted by the patent of King Charles II., in 1693, the cathedral of the united dioceses; notwithstanding which, an act of parliament was passed in 1790 for restoring the cathedral of Down; and, when Dr. Beaufort wrote, it was actually repairing in a style of English pointed architecture, conformable to the venerable remains of the ancient building, though the undertaking had not been completed when the present writer became bishop of the see, in 1823. Of the church of Ardagh, Dr. Beaufort says, that "it cannot be called a cathedral;" yet the building, for which it was the substitute, was termed by Bishop Bedell, "the cathedral church of Ardagh, one of the most ancient in Ireland, and said to be built by St. Patrick." Dr. Beaufort also says, speaking of Kilmore, "There is no cathedral, and the parish-church of Kilmore is very small and ancient. It joins the bishop's palace." From the situation of the church, in contiguity with the episcopal residence, one might perhaps have been inclined to infer, that it was the cathedral of the diocese, in the absence of all other edifices having claim to that distinction. And Bishop Bedell, though he does not mention the cathedral church of

Cathedral of  
Down.

Church of  
Kilmore.



Kilmore, as he does "the cathedral church of Ardagh," yet, writing from Kilmore, expressly distinguishes "the church here" from "the parish-churches" of his diocese. However this be, the church bears self-evident marks of great antiquity; appearing in part, at least, to be of a date earlier than the introduction of the pointed-arch in ecclesiastical architecture.

No chapter  
revenues.

The deans and chapters possessed, for the most part, in their corporate capacity, no revenues for their personal emolument; but, in some cases, they had an œconomy fund for publick purposes, to which contributions were made by parochial assessment also, when the cathedral was a parish-church.

Corpses of digni-  
ties.

To each dignity was annexed, under the denomination of its corpse, a parish, or an union of parishes, with the cure of which the dignitary was charged in some instances; in others, the parishes were sinecures to the dignitaries, a vicar being charged with the cure of souls. Thus, to exemplify from the chapters of one united diocese the different parochial relations in which a dignitary might be placed, the corpse of the precentorship of Down was a single entire rectory, with the cure of which, and of which only, the dignitary was intrusted, whilst other members of that chapter, as well as of the chapter of Connor, in common with each dean, were possessed each of two, three, or more, entire rectories, for the cure of which he was responsible: but the Chancellor and the Archdeacon of Connor had, not the entire rectories, but the rectorial tythes only, the former of six, and the latter of five parishes, with which they had no spiritual concern, the cure of souls in those parishes being delegated to vicars.

Impropriations.

Besides the parishes, which by this distribution



were appropriated to dignities, there were many wherein the property of the Church had fallen into the hands of laymen, and the inhabitants were left with very small or no provision for spiritual cure, and the celebration of the offices of the Church. Of 562 parishes the rectorial tythes were inappropriate to laymen, the vicarages only being left for the supply of clerical duty. In 118 parishes the tythes were wholly inappropriate. In the whole kingdom this property in the hands of laymen was about two-sevenths of the entire: a prolifick source of injury to the Church, and the cause of many a parochial union.

It has already fallen within the scope of our narrative to give some account of the occasion and circumstances of parochial unions: the general result was, that, at the epoch now under consideration, the two thousand four hundred and thirty-six parishes, which were contained in the whole kingdom, were so distributed as to constitute only one thousand one hundred and twenty benefices, with cure of souls; exclusive of one hundred and eleven sinecures in the several dioceses. Of these benefices the largest proportion was in the province of Armagh, where 663 parishes were only reduced to 419 benefices. In the province of Dublin 658 parishes constituted only 252 benefices. In Cashel 839 parishes were converted into 362 benefices: in Tuam 276 into 87.

Number of  
benefices and  
parishes.

The patronage of the benefices was divided among the crown, the bishops, the university, the deans and chapters, and certain lay patrons: exclusive of the parishes wholly inappropriate. The crown was the patron of about 295 parishes; the bishops of about 1560; the university of about 21, and the deans and chapters of about 62. The presentations

Patronage of  
benefices.







of about 380 belonged to laymen, who were also possessed in their own persons of the entire rectories of about 118 more.

Number of  
churches.

The churches were far from equal in number to the benefices, much less to the parishes: the total of benefices being 1120, and of parishes 2436, and that of churches only 1001: of which two or more were in some instances found in the same benefice. In the province of Armagh, indeed, there was an excess of churches over benefices, namely, of 446 to 419: and in that of Tuam they approached nearly to an equality, the churches being 84 and the benefices 87. But in Dublin 252 benefices supplied only 217 churches: and in Cashel the numbers were respectively 362 and 254. How inadequate, indeed, to the wants of the country must have been this provision, is apparent from the fact, that the average amount of acres to each church throughout the kingdom was little short of 12,000. In the province of Tuam it was above 29,000; and in the diocese of Tuam above 47,000. In the diocese of Dromore, where the average was lowest, it was 5770. Now the Irish acre bears to the English the rate of 49 to 30 $\frac{1}{4}$ : being not quite that of 5 to 3.

Want of  
churches,

The want of churches was an evil at all times felt. It had existed, indeed, to a much greater extent at the commencement of the present reign: but although the defect had been in some degree supplied, pecuniary means were needed for carrying into effect the provisions enacted by certain recent statutes. A parliamentary grant of money a few years later was the occasion of a large addition being promptly made to the number of churches.

And parsonage-  
houses.

The same observation applies to the residences of the clergy. In 1792 Ireland contained only 354



parsonage-houses, of which 212 were in the province of Armagh, 64 in that of Dublin, 61 in Cashel, and 17 in Tuam. In some cases there was a want of ground whereupon to build; for there were 366 benefices destitute of glebes: in others there was a want of funds for building; for there were 517 parishes with glebes only. The first fruits were inadequate for these purposes: but when a parliamentary supply was made not long afterwards, glebes were purchased and houses built. In the mean time, at the epoch now under review, it is hardly possible but that many incumbents must have been absent from their residence. Voluntary non-residence was probably not frequent: but that it prevailed in some degree may be inferred from the arguments for residence pressed on their clergy in the charges of Primate Newcome and Bishop O'Beirne; who condemned, as we have seen, with pointed reprobation, the incumbent's absence from a non-cure, as attended by many aggravating circumstances. Of pluralities non-residence must have been at least an occasional consequence.

Non-residence.

The revenues of the clergy at this time were by no means such as to be reasonably deemed excessive. It was the desire of Bishop Woodward, in the tract lately mentioned, as published in 1787, to give a collective view of the value of the parochial benefices. It was not, however, in his power to procure in time for his publication accounts from all the dioceses. But he exhibited a list, which comprehended a number of the best-endowed dioceses: and he stated his belief, that the average income of the clergy throughout the kingdom could not be greater than that which he deduced from the accounts in the several dioceses, from which he had been able to procure returns. In these he divided the aggre-

Moderate revenues of the clergy.



Estimate of  
Bishop  
Woodward.

gate income of all the parishes, including deaneries and other dignities, by the number of clergymen; and produced the average of parochial income in the several dioceses as follows:

Raphoe . . . . .	£250
Clogher . . . . .	187
Cloyne . . . . .	180
Cork and Ross . . . . .	150
Waterford and Lismore . . . . .	125
Killaloe and Killfenora . . . . .	120
Dublin . . . . .	115
Clonfert and Kilmacduagh . . . . .	116
Killala and Achoury . . . . .	90

1333

Average of  
income.

The average in the diocese of Raphoe is remarked to be raised so high, principally by six rich benefices in the patronage of the university: and it is also remarked, that, in the dioceses of Clonfert and Kilmacduagh, the number of clergy would have been returned much greater, and the average income less by 25%, if the dignitaries in those churches had been reckoned; as the income of some of those dignities was so exceedingly low, as not to be worth mentioning. However, taking the sum of 1333% as the sum of the average incomes in the nine dioceses, and dividing it by nine, the number of dioceses, two united dioceses being reckoned only as one, we find a general average of 148%. 2s. 2½d. for each of the parochial incumbents in the above-named parts of the kingdom, provided they received their incomes without defalcation. But for employing persons to view and collect their tythes, an expence of 5 per cent. was judged necessary; and the loss of another 5 per cent. for insolvencies, on an income composed of very many small parcels: making together a deduction of 14%. 16s. 2½%, and thus leaving the net sum of 133%. 6s. for each clergyman, if the na-



tional income of parochial incumbents were distributed in equal portions.

Of the incomes produced from the five hundred and sixty-two impropriate rectories, and the one hundred and eighteen parishes wholly impropriate, in the possession of laymen, I can give no authentick report. Undoubtedly, however, they were large; in return for which, sometimes a very small compensation, in others none at all, was made to the Church for the enjoyment of her property. In fact, they were at the period under review, as they always had been, among the chief obstacles to the spiritual improvement and welfare of the country.

Emoluments and  
evil of impro-  
priations.

On the general character of the hierarchy and other clergy of Ireland at that period, I shall venture to say but little. Of some the good fame has reached our ears. Others we have personally known and valued. And the names of O'Beirne and Brodrick, of Trench, and Elrington, and Magee and Jebb, of Hales and of Graves, are our assurance, that there were not wanting men, whether in the episcopate or in the presbytery of the Church, to be diligent in doing God and his Church service. Men, such as these, who, being dead, yet speak, reflect honour on the country which produced them, and on the Church by which they were nurtured, and of which they assisted at the ministrations. Ireland and the Church of Ireland will long bear them in grateful remembrance. Episcopal vigilance, at the period with which we are now conversant, and an earnestness in prompting his clergy to professional exertions, seem to have especially characterized Bishop O'Beirne: and his clergy seem to have received his admonitions and encouragements to religious zeal with corresponding feelings. But the latter part of the eighteenth century was perhaps, on the whole, a season of supineness

Character of  
hierarchy and  
clergy.







Room for improvement in the Church.

and inaction as to religion in these kingdoms: and the Irish clergy in general may be judged to have partaken of this character, though the revival of the office of rural deans may be regarded as a symptom of increasing care for the discipline of the Church in her governours; and the institution of the Association for discountenancing vice and promoting the knowledge and practice of the Christian religion indicates both in them, and in the clergy at large, and in the lay members of the Church, a disposition to encourage spiritual improvement. For such improvement no doubt there was ample room in the interior of the Church herself. And much need there was for all her energy, under the gracious providence of her divine founder, for counteracting the assaults of her enemies from without; whether of open infidelity and vice on the one hand, or, on the other, of false doctrine, heresy, and schism, countenanced as these had of late been by the government and parliament, under the forms of Popish corruption, and of Protestant dissent and separation from the one Catholick and Apostolick Church of Christ. Her numbers at this period may be thought to have been nearly stationary: and, if she retained within her pale those who belonged to it by natural inheritance, it is probably as much as she did. Her own power of extending her ministrations was, as we have seen, greatly straitened. There appears also to have prevailed a general acquiescence in the state of things as they were. And her ministers probably used little diligence in endeavouring to enlarge her borders, and dispense to recusants and sectaries the apostles' doctrine and fellowship, and the rites and worship of primitive Christianity, as enjoyed in the Church's communion.



# APPENDIX.

1. CATALOGUE of the ARCHBISHOPS and BISHOPS who occupied the SEES of the CHURCH of IRELAND, during the period comprised within the foregoing narrative, commencing in the year of our Lord 1690, the year of the Abdication of King James the Second, and ending January the 1st, 1801, the date of the Union of the Churches of England and Ireland; with the Birth-place or Country of each Prelate, his previous Station in the Church, the Dates of his Succeeding to, and Vacating, his Bishoprick, and his Translation, if any.
2. Continuation of the Catalogue, from the Union, January the 1st, 1801, to the date of the present publication, November, 1840.
3. Notices of the Alterations which have been made, and are to be made, in the several Provinces and Dioceses of Ireland, by the Act of Parliament of 3 and 4 William IV., chap. 37; commonly called the Church Temporalities Act.

## I. PROVINCE OF ARMAGH.

### ARCHBISHOPS OF ARMAGH.

Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Michael Boyle.....	Ireland.....	Archbishop of Dublin....	1678 ..	1702	
Narcissus Marsh.....	{ Hannington, Wiltshire .. }	Archbishop of Dublin....	1703 ..	1713	
Thomas Lindsay.....	{ Blandford, Dor- setshire .... }	Bishop of Raphoe .....	1714 ..	1724	
Hugh Boulter.....	London.....	Bishop of Bristol .....	1724 ..	1742	
John Hoadly .....	{ Tottenham High Cross, Middlesex .. }	Archbishop of Dublin ...	1742 ..	1747	
George Stone .....	Winchester ....	Bishop of Derry .....	1747 ..	1765	
Richard Robinson, Baron Rokeby .....	{ Yorkshire .... }	Bishop of Kildare .....	1765 ..	1794	
William Newcome ....	Abingdon, Berks	Bishop of Waterford ...	1795 ..	1800	
Hon. William Stuart ..	England .....	Bishop of St. David's ...	1800 ..	1822	
LORD J. G. BERNESFORD.	Dublin .....	Archbishop of Dublin....	1822		

### BISHOPS OF MEATH AND CLONMACNOIS.

Anthony Dopping ....	Dublin.....	Bishop of Kildare .....	1682 ..	1697	
Richard Tennison ...	Carriekfergus ..	Bishop of Clogher .....	1697 ..	1705	
William Moreton ....	Chester.....	Bishop of Kildare .....	1705 ..	1715	
John Evans.....	{ Diocese of Ban- gor, N.W.... }	Bishop of Bangor .....	1716 ..	1724	



Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Henry Downes .....	England .....	Bishop of Elphin .....	1721 ..	1727 to Derry.	
Ralph Lambert .....	England .....	Bishop of Dromore .....	1727 ..	1732	
Welbore Ellis .....	England .....	Bishop of Kildare .....	1732 ..	1734	
Arthur Price .....	Dublin .....	Bp. of Ferns and Leighlin	1734 ..	1744 to Cashel.	
Henry Maule .....	Arklow .....	Bishop of Dromore .....	1744 ..	1758	
Hon. Wm. Carmichael	Scotland .....	Bp. of Ferns and Leighlin	1758 ..	1765 to Dublin.	
Richard Pococke .....	Southampton ..	Bishop of Ossory .....	1765 ..	1765	
Arthur Smyth .....	Limerick .....	Bp. of Down and Connor	1765 ..	1766 to Dublin.	
Hon. Henry Maxwell	Ireland .....	Bishop of Dromore .....	1766 ..	1798	
Thomas Lewis O'Beirne	Ireland .....	Bishop of Ossory .....	1798 ..	1823	
Nathaniel Alexander ..	Derry .....	Bp. of Down and Connor	1823 ..	1840	

Vacancy made Oct. 22, successor not known Nov. 16, 1840.

#### BISHOPS OF CLOGHER.

Richard Tennison .....	Carriekfergus ..	Bp. of Killala and Achonry	1691 ..	1697 to Meath.	
St. George Ashe .....	Roscommon .....	Bishop of Cloyne .....	1697 ..	1717 to Derry.	
John Stearne .....	Dublin .....	Bishop of Dromore .....	1717 ..	1745	
Robert Clayton .....	England .....	Bishop of Cork and Ross	1745 ..	1758	
John Garnet .....	England .....	Bp. of Ferns and Leighlin	1758 ..	1782	
John Hotham .....	Yorkshire .....	Bishop of Ossory .....	1782 ..	1796	
William Foster .....	Dublin .....	Bishop of Kilmore .....	1796 ..	1798	
John Portex .....	England .....	Bp. of Killala and Achonry	1798 ..	1819	
Lord J. G. Beresford ..	Dublin .....	Bishop of Raphoe .....	1819 ..	1820 to Dublin.	
Hon. Percy Jocelyn ..	Dublin .....	Bp. of Leighlin and Ferns	1820 ..	1822 deprived.	
Lord Ron. Ponsonby } TOTTENHAM .....	Ireland .....	Bp. of Leighlin and Ferns	1822		

On the next avoidance of the bishoprick of Clogher, it will become united to the archbishoprick of Armagh, by the Act 3 and 4 Wm. IV., chap. 37.

#### BISHOPS OF DOWN AND CONNOR.

Thomas Hacket .....	England .....	Dean of Cork .....	1672 ..	1691 deprived.	
Samuel Foley .....	Clonmel .....	Fell. of Trin. Coll. Dublin	1694 ..	1695	
Edward Walkington ..	Limerick .....	Archdeacon of Ossory ..	1695 ..	1699	
Edward Smith .....	{ Lisnegarvie, or Lisburn .....	Dean of St. Patrick's ..	1699 ..	1720	
Francis Hutchinson ...	Carston, Derbysh.	{ Incumb. of St. James's, Edmundsbury .....	1721 ..	1739	
Carew Reynell .....	England .....	{ Chap. to Duke of De- vonshire, L.Lt., and Chancellor of Bristol }	1739 ..	1743 to Derry.	
John Ryder .....	Ireland .....	Bishop of Killaloe .....	1743 ..	1752 to Tuam.	
John Whitecombe .....	Cork .....	Bishop of Cloufert .....	1752 ..	1752 to Cashel.	
Robert Downes .....	England .....	Bp. of Ferns and Leighlin	1752 ..	1753 to Raphoe.	
Arthur Smyth .....	Limerick .....	Bishop of Cloufert .....	1753 ..	1763 to Meath.	
James Trail .....	Scotland .....	{ Rec. St. John's, Hors- leydown, and Ch. to E. of Hertford, L.Lt. }	1763 ..	1783	
William Dickson .....	County of Down.	{ Chaplain to Earl of Northington, L.Lt. }	1783 ..	1804	
Nathaniel Alexander ..	Derry .....	Bishop of Killaloe .....	1804 ..	1823	
RICHARD MANT .....	Southampton ..	Bishop of Killaloe .....	1823		

On the next avoidance of the bishoprick of Down and Connor, or of that of Dromore, Dromore will become united to Down and Connor, by 3 and 4 Wm. IV., c. 37.

#### BISHOP OF KILMORE AND ARDAGH.

William Sheridan ....	Cavan .....	Dean of Down .....	1681 ..	1691 deprived.	
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#### BISHOP OF ARDAGH.

Ulysses Burgh .....	Dublin .....	Dean of Emly .....	1692 ..	1692	
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## BISHOPS OF KILMORE AND ARDAGH.

Names,	Birth-places,	Previous Stations,	Succession.	Vacancy.	Translation.
William Smith .....	Lisnegarvie ....	Bishop of Raphoe .....	1693 ..	1699	
Edward Wetenhall ....	Litchfield .....	Bishop of Cork and Ross ..	1699 ..	1713	
Timothy Godwin .....	Norwich .....	{ Archd. of Oxford, and Chap. to Duke of Shrewsbury .....	1714 ..	1727 to Cashel.	
Josiah Hort .....	{ Marshfield, Gloucestersh. }	Bp. of Ferns and Leighlin	1727 ..	1742 to Tuam.	

On his translation, Ardagh was disunited from Kilmore, and holden in commendam with Tuam.

## BISHOPS OF KILMORE.

Joseph Story .....	Co. of Tyrone ..	Bishop of Killaloe .....	1742 ..	1757	
John Cradock .....	Wolverhampton.	{ Rect. of St. Paul's, Co- vent Garden, & Ch. to Duke of Bedford }	1757 ..	1772 to Dublin.	
Denison Cumberland ..	England .....	Bishop of Clonfert .....	1772 ..	1774	
George Lewis Jones ..	England .....	{ Fell. of King's Coll., Camb., Chap. to Earl Harcourt .....	1774 ..	1790 to Kildare.	
William Foster .....	Dublin .....	Bishop of Cork and Ross ..	1790 ..	1796 to Clogher.	
Hon. Charles Brodrick	{ St. George's, Hanover-sq., London .....	Bishop of Clonfert .....	1796 ..	1802 to Cashel.	
G. de la Poer Beresford	Dublin .....	Bishop of Clonfert .....	1802		
On the death of Power Trench, archbishop of Tuam and bishop of Ardagh, &c., in 1839, the bishoprick of Ardagh was united to Kilmore, by 3 and 4 Wm. IV., c. 37.					

## BISHOP OF KILMORE AND ARDAGH.

G. DE LA POER BERESFORD ..	..	..	..	1839	
On the next avoidance of Kilmore or Elphin, the bishoprick of Elphin will become united to those of Kilmore and Ardagh, by the above Act.					

## BISHOPS OF DROMORE.

Capell Wiseman .....	Essex .....	Dean of Raphoe .....	1683 ..	1695	
Tobias Pullen .....	{ Middleham, Yorkshire .....	Bishop of Cloyne .....	1695 ..	1713	
John Stearne .....	Dublin .....	Dean of St. Patrick's ....	1713 ..	1717 to Clogher.	
Ralph Lambert .....	England .....	{ Ch. to Earl of Wharton and Dean of Down }	1717 ..	1727 to Meath.	
Charles Cobbe .....	Winchester ....	Bp. of Killaloe and Achonry	1727 ..	1732 to Kildare.	
Henry Maule .....	{ Arklow, in Wicklow .....	Bishop of Cloyne .....	1732 ..	1744 to Meath.	
Thomas Fletcher .....	England .....	{ Chap. to Duke of De- vonshire, and Dean of Down .....	1744 ..	1745 to Kildare.	
Jemmet Brown .....	Ireland .....	Bishop of Killaloe .....	1745 ..	1745 to Cork and Ross.	
George Marlay .....	England .....	..	1745 ..	1763	
John Oswald .....	England .....	Bishop of Clonfert .....	1763 ..	1763 to Raphoe.	
Edward Young .....	England .....	{ Chap. to Earl of Halifax, and Dean of Clogher }	1763 ..	1765 { to Ferns and Leighlin.	
Hon. Henry Maxwell ..	Ireland .....	Dean of Kilmore .....	1765 ..	1766 to Meath.	
William Newcome .....	Abingdon, Berks	{ Vice-Prim. of Hertford Coll. Oxford, & Ch. to Earl of Hertford }	1766 ..	1775 to Ossory.	
James Hawkins .....	Dublin .....	Dean of Emly .....	1775 ..	1780 to Raphoe.	
Hon. Wm. Beresford ..	Ireland .....	Rector of Urney .....	1780 ..	1782 to Ossory.	
Thomas Percy .....	{ Bridgnorth, Shropshire .....	Dean of Carlisle .....	1782 ..	1811	
George Hall .....	Northumberland	Provost of Trinity Coll. ..	1811 ..	1811 consecrated Nov. 17, died Nov. 23.	
John Leslie .....	Monaghan .....	Dean of Cork .....	1812 ..	1819 to Elphin.	





Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
JAMES SAURIN .....	Belfast.....	{ Archdeacon of Dublin, Dean of Derry .....	1819		

On the next avoidance of Down and Connor, or of Dromore, the bishoprick of Dromore will be united to that of Down and Connor, by 3 and 4 Wm. IV., c. 37.

## BISHOPS OF RAPHOE.

William Smith .....	{ Lisnegarvie, or Lisburn .....	Bishop of Killala .....	1682 ..	1693	{ to Kilmore & Ardagh.
Alexander Cairncross .....	Scotland .....	Archbishop of Glasgow ..	1693 ..	1701	
Robert Huntington....	{ Deerhurst, Gloucestersh. }	Ret. of Hollingbury, Herts	1701 ..	1701	
John Pooley .....	Ipswich, Suffolk	Bishop of Cloyne .....	1702 ..	1712	
Thomas Lindsay .....	Blandford, Dorset	Bishop of Killaloe .....	1713 ..	1714 to Armagh.	
Edward Synge .....	Ireland .....	Chanc. of St. Patrick's ..	1714 ..	1716 to Tuam.	
Nicholas Forster .....	Dublin .....	Bishop of Killaloe .....	1716 ..	1744	
William Barnard .....	England .....	Dean of Rochester .....	1744 ..	1747 to Derry.	
Philip Twisden .....	Kent .....	Ch. to E. of Chesterfield.	1747 ..	1753	
Robert Downes .....	England .....	Bp. of Down and Connor.	1753 ..	1763	
John Oswald .....	England .....	Bishop of Dromore .....	1763 ..	1780	
James Hawkins .....	Dublin .....	Bishop of Dromore .....	1780 ..	1807	
Lord J. G. Beresford ..	Dublin .....	Bishop of Cork and Ross.	1807 ..	1819 to Clogher.	
William Magee .....	Fermanagh .....	Dean of Cork .....	1819 ..	1822 to Dublin.	
William Bissett .....	Armagh .....	{ Chanc. of Armagh, Archd. of Ross, and Chap. to Marquis Wellesley .....	1822 ..	1834	

On whose death, in 1834, the bishoprick was united to that of Derry.

## BISHOPS OF DERRY.

William King .....	Antrim .....	Dean of St. Patrick's ....	1691 ..	1703 to Dublin.	
Charles Hickman .....	Northamptonsh.	Chap. to Queen Anne ....	1703 ..	1713	
John Hartstong .....	Catten, nr. Norw.	Bishop of Ossory .....	1714 ..	1717	
St. George Asho .....	Rosecommon ....	Bishop of Clogher .....	1717 ..	1718	
William Nicholson .....	Orton, Cumbld.	Bishop of Carlisle .....	1718 ..	1727 to Cushel.	
Henry Downes .....	England .....	Bishop of Meath .....	1727 ..	1735	
Thomas Rundle .....	Tavistock, Dev.	{ M. of Sherborne Hos. Ph. of Dur. and Ch. to Ed. Chmer. Talbot }	1735 ..	1743	
Carew Reynell .....	England .....	Bp. of Down and Connor	1743 ..	1745	
George Stone .....	Winchester ....	Bishop of Kildare .....	1745 ..	1747 to Armagh.	
William Barnard .....	England .....	Bishop of Raphoe .....	1747 ..	1768	
Hon. F. Aug. Hervey ..	England .....	Bishop of Cloyne .....	1768 ..	1803	
Hon. William Knox .....	Dublin .....	Bishop of Killaloe .....	1803 ..	1831	
Hon. Rich. Ponsonby ..	Kildare county..	Bishop of Killaloe .....	1831		

On the death of William Bissett, Bishop of Raphoe, in 1834, that bishoprick became united to Derry by 3 and 4 Wm. IV., c. 37.

## BISHOP OF DERRY AND RAPHOE.

HON. RICH. PONSONBY.	..	..	..	1834
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## II. PROVINCE OF DUBLIN.

## ARCHBISHOPS OF DUBLIN AND BISHOPS OF GLENDALOCIL.

Francis Marsh .....	Gloucestershire	B. of Kilmore and Ardagh	1682 ..	1693	
Narcissus Marsh .....	Hamming, Wilts.	Abp. of Cashel .....	1694 ..	1703 to Armagh.	
William King .....	Antrim .....	Bishop of Derry .....	1703 ..	1729	
John Hoadly .....	{ Tottenham H. Cross, Midx. }	Bp. of Ferns and Leighlin	1729 ..	1742 to Armagh.	
Charles Cobbe .....	Winchr. Hants.	Bishop of Kildare .....	1742 ..	1765	



Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Hon. W. Carmichael..	Scotland .....	Bishop of Meath.....	1765 ..	1765	
Arthur Smyth.....	Limerick.....	Bishop of Meath.....	1766 ..	1772	
John Cradock.....	Wolverhampton.	Bishop of Kilmore .....	1772 ..	1778	
Robert Fowler.....	Louth, Lincolns.	B. of Killaloe & Kilfenora	1778 ..	1801	
C. Agar, e. of Normanton	Gowran C. Kilk.	Abp. of Cashel .....	1801 ..	1809	
Euseby Cleaver.....	Twyford, Bucks	Bp. of Ferns and Leighlin	1809 ..	1820	
Ld. J. G. Beresford...	Dublin.....	Bishop of Clogher .....	1820 ..	1822	to Armagh.
William Magee .....	Fermanagh....	Bishop of Raphoe .....	1822 ..	1831	
RICHARD WHATELY...	England.....	P. of St. Alban's Hall, Ox.	1831		

## BISHOPS OF KILDARE.

William Moreton ....	Chester .....	D. of Christ Church, Dub.	1682 ..	1705	
Welbore Ellis.....	England .....	D. D. of Oxford .....	1705 ..	1732	to Meath.
Charles Cobbe .....	Winchester...	Bishop of Dromore.....	1732 ..	1743	to Dublin.
George Stone .....	Winchester...	Bp. of Ferns and Leighlin	1743 ..	1745	to Derry.
Thomas Fletcher.....	England .....	Bishop of Dromore .....	1745 ..	1761	
Richard Robinson ....	Yorkshire .....	Bp. of Ferns and Leighlin	1761 ..	1765	to Armagh.
Charles Jackson.....	England .....	Bp. of Ferns and Leighlin	1765 ..	1790	
George Lewis Jones...	England .....	Bishop of Kilmore .....	1790 ..	1804	
HON. CH. LINDSAY....	Scotland.....	Bp. of Killaloe & Kilfenora	1804		

On the next avoidance of the bishoprick of Kildare, it will become united to the  
Archbishoprick of Dublin, by 3 and 4 Wm. IV. c. 37.

## BISHOPS OF OSSORY.

Thomas Otway .....	Wiltshire.....	Bp. of Killala and Achonry	1680 ..	1693	
John Hartstong .....	Catten, nr. Norw	Archdeacon of Limerick..	1693 ..	1714	to Derry.
Sir T. Vesey, Bart.....	Cork .....	Bishop of Killaloe .....	1714 ..	1730	
Edward Teimison ....	Norwich .....	Archd. of Caermarthen ..	1731 ..	1735	
Charles Este .....	Whitehall, Lond.	Archd. of Armagh .....	1735 ..	1740	to Waterford and Lismore.
Anthony Dopping ....	Dublin.....	Dean of Clonmacnois....	1740 ..	1743	
Michael Cox .....	Dublin.....	Chap. to D. of Ormonde..	1743 ..	1751	to Cashel.
Edward Maurice ....	Ireland .....	D.D. of Trin. Coll. Dublin	1751 ..	1756	
Richard Pococke .....	Southampton ..	{ C. to E. of Chesterfield, and D. of Devonsh. } and Archd. of Dub. }	1756 ..	1765	to Meath.
Charles Dodgson.....	England .....	Chap. to E. of Northumb.	1765 ..	1775	to Elphin.
William Newcome ....	Abingdon, Berks	Bishop of Dromore.....	1775 ..	1779	to Waterford and Lismore.
John Hotham .....	Yorkshire ....	{ Archd. of Middlesex and Chap. to E. of Buckinghamshire. }	1779 ..	1782	to Clogher.
Hon. W. Beresford....	Ireland .....	Bishop of Dromore.....	1782 ..	1795	to Tuam.
Thos. Lewis O'Beirne	Ireland .....	{ Priv. Sec. to E. Fitzwil- liam & R. of Longford }	1795 ..	1798	to Meath.
Hugh Hamilton .....	Dublin.....	Bishop of Clonsfert .....	1798 ..	1806	
John Kearney.....	Dublin county..	Provost of Trinity Coll. ..	1806 ..	1813	
Robert Fowler .....	England.....	Archd. of Dublin.....	1813		

On the death of Thomas Elrington, bishop of Ferns and Leighlin, in 1835, Ossory  
became united to that bishoprick, by 3 and 4 Wm. IV. c. 37.

## BISHOPS OF FERNS AND LEIGHLIN.

Narcissus Marsh.....	{ Hunnington, Wilts .....	Prov. of Trin. Coll. Dub.	1683 ..	1691	to Cashel.
Bartholomew Vigors ..	Ireland .....	Dean of Armagh .....	1691 ..	1722	



Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Josiah Hort.....	Marlsfield, Glos.	Dean of Ardagh .....	1722 ..	1727	to Kilmore and Ardagh.
John Hoadly .....	{ Tottenham High Cross }	Archd. of Salisbury ....	1727 ..	1729	to Dublin.
Arthur Price .....	Dublin.....	{ Bishop of Clonfert and Kilmaedungh .....	1729 ..	1731	to Meath.
Edward Synge .....	Ireland .....	Bishop of Cloyne .....	1731 ..	1740	to Elphin.
George Stoue .....	Winchester....	Dean of Derry .....	1740 ..	1743	to Kildare.
William Cotterell ....	England .....	Dean of Raphoe .....	1743 ..	1744	
Robert Downes .....	England .....	Dean of Derry.....	1744 ..	1752	to Down and Connor.
John Garnet .....	England .....	Chap. to D. of Dorset....	1752 ..	1758	to Clogher.
Hon. Wm. Carmichael	Scotland .....	{ Bishop of Clonfert and Kilmaedungh .....	1758 ..	1758	to Meath.
Thomas Salmon.....	Devonshire ....	{ Vic. of Tavistock, De and Ch. to D. of Belf. }	1758 ..	1759	
Richard Robinson ....	Yorkshire .....	Bp. of Killala and Achonry	1759 ..	1761	to Kildare.
Charles Jackson .....	England .....	Chap. to D. of Bedford ..	1761 ..	1765	to Kildare.
Edward Young .....	England .....	Bishop of Dromore.....	1765 ..	1772	
Hon. J. Deane Bourke	Ireland.....	Dean of Dromore.....	1772 ..	1782	to Tuam.
Walter Cope .....	Armagh county.	{ Bishop of Clonfert and Kilmaedungh .....	1782 ..	1787	
William Preston .....	England.....	Bp. of Killala and Achonry	1787 ..	1789	
Euseby Cleaver .....	Twyford, Bucks.	Bp. of Cork and Ross....	1789 ..	1809	to Dublin.
Hon. P. Jocelyn.....	Ireland .....	.. ..	1809 ..	1820	to Clogher.
Ld. R. P. Tottenham ..	Ireland .....	Bp. of Killaloe & Kilkennora	1820 ..	1822	to Clogher.
Thomas Elrington....	Dublin.....	{ Bp. of Limerick, Ard- fert, and Aghadoe.. }	1822 ..	1835	

On whose death, in 1835, the bishoprick of Ossory was united to the bishoprick of Ferns and Leighlin, by 3 and 4 Wm. IV. c. 37.

#### BISHOP OF FERNS, LEIGHLIN, AND OSSORY.

ROBERT FOWLER.... .. 1835

### III. PROVINCE OF CASHIEL.

#### ARCHBISHOPS OF CASHIEL AND BISHOPS OF EMLY.

Narcissus Marsh.....	{ Hamington, Wilts .....	Bp. of Ferns and Leighlin	1691 ..	1694	to Dublin.
William Palliser.....	{ Kirkby-Wilke, Yorkshire ..	Bishop of Cloyne.....	1694 ..	1721	
William Nicholson....	Orton, Cumblld.	Bishop of Derry.....	1721 ..	1727	
Timothy Godwin.....	Norwich .....	Bp. of Kilmore and Ardagh	1727 ..	1729	
Theophilus Bolton....	{ Borisool, Mayo county..... }	Bishop of Elphin .....	1730 ..	1741	
Arthur Price .....	Ireland .....	Bishop of Meath.....	1744 ..	1752	
John Whitcombe ....	Cork .....	Bishop of Down & Connor	1752 ..	1754	
Michael Cox .....	Dublin .....	Bishop of Ossory .....	1754 ..	1779	
Charles Agar .....	{ Gowran Castle, Kilkenn. county }	Bishop of Cloyne .....	1779 ..	1801	to Dublin.
Hon. C. Brodrick ....	London .....	Bishop of Kilmore .....	1801 ..	1822	
Richard Laurence ....	Bath .....	Regius Prof. of Heb. Oxf.	1822		

On the death of Richard Bourke, Bishop of Waterford and Lismore, in 1832, that bishoprick remained vacant, until the passing of the Act 3 and 4 Wm. IV. c. 37, whereby in the following year it was united to Cashiel.



ARCHBISHOP OF CASHEL, AND BISHOP OF EMLY, WATERFORD,  
AND LISMORE.

Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Richard Laurence	..	..	1832 ..	1838	

On the death of Richard Laurence, in 1838, Cashel ceased to be an archbishoprick, by the above-named act, and the province became subject to the jurisdiction of the Archbishop of Dublin.

BISHOP OF CASHEL, EMLY, WATERFORD, AND LISMORE.

STEPHEN C. SANDES.. Kerry ..... Bishop of Killaloe, &c... 1839

BISHOPS OF LIMERICK, ARDFERT, AND AGHADOM.

Simon Digby .....	Queen's county	Dean of Kildare .....	1679 ..	1692 to Elphin.
Nathaniel Wilson ....	{ Martley, Wor- cestershire ..	{ Chap. to James D. of Ormonde, & Dean of Raphoe .....	1692 ..	1695
Thomas Smyth .....	{ Dundrum, Down county	Chantor of Clogher.....	1695 ..	1725
William Burscough ..	England .....	{ Chap. to Lord Cateret, and D. of Kilmore..	1725 ..	1755
James Leslie .....	Kerry .....	{ D. D. of Trin. Coll. Dublin, and Pre- bendary of Durham	1755 ..	1770
John Averell .....	Coleraine.....	Dean of Limerick .....	1771 ..	1771
William Gore .....	Mayo .....	Bishop of Elphin.....	1772 ..	1784
William Cecil Pery ..	Limerick .....	Bp. of Killala and Achoury	1784 ..	1794
Thomas Barnard ....	Surrey .....	Bp. of Killaloe & Kilkennora	1794 ..	1806
C. Mongan Warburton	Ireland .....	Dean of Ardagh .....	1806 ..	1820 to Cloyne.
Thomas Elrington....	Dublin.....	Provost of Trin. Coll....	1820 ..	1822 to Ferns and Leighlin.
John Jebb .....	Drogheda.....	{ Archd. of Emlý and Rector of Abington, Limerick county ..	1822 ..	1833
HON. EDMUND KNOX..	Dublin.....	Bp. of Killaloe & Kilkennora	1834	

BISHOPS OF WATERFORD AND LISMORE.

Hugh Gore .....	Dorsetshire ....	Dean of Lismore.....	1666 ..	1691
Nathaniel Foy.....	York .....	Sen. Fellow of T. C. D..	1691 ..	1708
Thomas Milles .....	Hertfordshire ..	{ Vice Prin. of Edmund Hall, Oxid. Chap. to E. of Pembroke }	1708 ..	1740
Charles Esto .....	Whitehall ....	Bishop of Ossory.....	1740 ..	1745
Richard Cheneyix ....	England .....	Bishop of Killaloe .....	1745 ..	1770
William Newcome ....	Abingdon, Berks	Bishop of Ossory .....	1779 ..	1795 to Armagh.
Richard Murley .....	Dublin.....	Bishop of Clonfert .....	1795 ..	1802
Hon. Power Trench ..	Galway.....	Vicar of Ballinasloe .....	1802 ..	1810 to Elphin.
Joseph Stock .....	Dublin county..	Bp. of Killala and Achoury	1810 ..	1813
Hon. Richard Bourke..	Ireland.....	Dean of Ardagh .....	1813 ..	1832

Soon after the death of Richard Bourke, was passed the act of 3 and 4 William IV. c. 37,  
whereby this bishoprick was united to Cashel, in 1833.

BISHOPS OF CORK AND ROSS.

Edward Wetenhall....	Litchfield ....	Chantor of Christ Church	1679 ..	1699 to Kilmore and Ardagh.
Dive Downs .....	{ Thornby, Nor- thamptonsh.	Archd. of Dublin .....	1699 ..	1709
Peter Brown .....	Dublin.....	Prov. of Trin. Coll. Dub.	1710 ..	1735





Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Robert Clayton .....	England.....	Bp. of Killala and Achonry	1735 ..	1745 to Clogher.	
Jemmet Brown .....	Cork .....	Bishop of Dromore.....	1745 ..	1772 to Elphin.	
Isaac Mann .....	Norwich .....	{ Chap. to Vis. Townshend, and Archd. of Dublin..... }	1772 ..	1789	
Euseby Cleaver .....	Twyford, Bucks.	Ch. to M. of Buckingham	1789 ..	1789 to Ferns and Leighlin.	
William Foster .....	Dublin.....	Chap. to H. of Commons	1789 ..	1790 to Kilmore.	
William Bennett .....	London .....	Chap. to E. of Westminster.	1790 ..	1791 to Cloyne.	
Hon. T. Stopford ...	England.....	Dean of Ferns.....	1794 ..	1805	
Lord J. G. Beresford ..	Dublin.....	Dean of Clogher.....	1806 ..	1807 to Raphoe.	
Hon. T. St. Lawrence..	Dublin.....	Dean of Cork.....	1807 ..	1831	
Samuel Kyle .....	Derry .....	Provost of Trin. Coll....	1831		

On the death of John Brinkley, bishop of Cloyne, the bishoprick of Cork and Ross became united in 1835 to that of Cloyne, by 3 and 4 Wm. IV. c. 37.

#### BISHOPS OF CLOYNE.

Edward Jones.....	England.....	Dean of Lismore.....	1683 ..	1692 to St. Asaph.
William Palliser.....	{ Kirkby-Wilk, Yorkshire .. }	Senior Fel. of T. C., Dub.	1693 ..	1694 to Cashel.
Tobias Pullen.....	{ Middleham, Yorkshire.... }	Dean of Ferns.....	1694 ..	1695 to Dromore.
St. George Ashe .....	Rosecommon Co.	Provost of T. Coll., Dub.	1695 ..	1697 to Clogher..
John Pooley .....	Ipswich, Suffolk.	{ Chap. to E. of Essex, and Prebend. of St. Michan's, Dublin. }	1697 ..	1702 to Raphoe.
Charles Crow .....	{ Hawkstead, Lancashire..... }	{ Chap. to E. of Rochester, and Provost of Tuam..... }	1702 ..	1726
Henry Maule .....	Arklow, in Wickl.	Dean of Cloyne .....	1726 ..	1732 to Dromore
Edward Synge.....	Ireland.....	Bishop of Clonfert.....	1732 ..	1734 to Ferns and Leighlin.
George Berkeley.....	{ Kilcrin, Kilkenny Coun. }	Dean of Derry .....	1734 ..	1753
James Stopford.....	Dublin.....	Dean of Kilmaedugh ..	1753 ..	1759
Robert Johnson.....	Down.....	{ Dean of Tuam, and Chap. to Earl of Shannon, L. J. .... }	1759 ..	1707
Hon. Fred. Hervey... ..	England.....	{ Master of Magdalen Coll. Camb., and Chap. to Viscount Townshend..... }	1767 ..	1768 to Derry.
Charles Agar .....	{ Gowran Castle, Kilkenny C. }	Dean of Kilmore.....	1768 ..	1780 to Cashel.
George Chinnery .....	Ireland .....	{ Bp. of Killaloe, and Kilsenora .....	1780 ..	1781
Richard Woodward... ..	{ Grimsbury, nr. Bristol .....	{ Dean of Clogher, and Chaplain to Earl of Buckinghamshire. }	1781 ..	1791
William Bennett .....	London .....	Bishop of Cork and Ross.	1791 ..	1820
C. Mongan Warburton.	Ireland .....	Bishop of Limerick .....	1820 ..	1826
John Brinkley .....	Suffolk.....	{ Archdn. of Clogher, and Royal Astronomer of Ireland.... }	1826 ..	1835

On whose death the bishoprick of Cork and Ross was united to Cloyne, by 3 and 4 Wm. IV., c. 37.

#### BISHOP OF CLOYNE, CORK, AND ROSS.

SAMUEL KYLE .....	..	..	..	..	1835
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## BISHOPS OF KILLALOE.

Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
John Roan .....	Wales .....	Dean of Clogher.....	1675 ..	1692	
Henry Rider .....	Paris .....	Archdeacon of Ossory ...	1693 ..	1696	
Thomas Lindsay .....	Blandford, Dorst.	Dean of St. Patrick's ....	1696 ..	1713 to Raphoe.	
Sir Ths. Vesey, Bart...	Cork .....	Ch. to Duke of Ormondo.	1713 ..	1714 to Ossory.	
Nicholas Forster.....	Ireland .....	Sen. Fell. of T. C., Dublin.	1714 ..	1716 to Raphoe.	
Charles Carr.....	Ireland .....	Chap. to H. of Commons.	1716 ..	1740	
Joseph Story .....	Tyrone .....	{ Chap. to H. of Com- mons, & D. of Ferns, }	1740 ..	1742 to Kilmore.	
John Ryder.....	Ireland .....	.. ..	1742 ..	1743 to Down and Connor.	
Jemmet Brown .....	Cork .....	Dean of Ross .....	1743 ..	1745 to Dromore.	
Richard Cheneyix ....	England .....	Ch. to E. of Chesterfield.	1745 ..	1746 to Water- ford and Lismore	
Nicholas Syngo.....	Cork .....	Archdeacon of Dublin ...	1716		

During whose incumbency Kilfenoragh was united to Killaloe.

## BISHOPS OF KILLALOE AND KILFENORAGH.

Nicholas Syngo .....	.. ..	.. ..	1752 ..	1771	
Robert Fowler .....	Louth, Lincolns.	Preb. of Westminster....	1771 ..	1778 to Dublin.	
George Chinnery.....	Ireland.....	Dean of Cork .....	1779 ..	1780 to Cloyne.	
Thomas Barnard .....	Surrey .....	Dean of Derry .....	1780 ..	1791 to Limerick.	
Hon. Wm. Knox.....	Dublin .....	Chap. to H. of Commons.	1794 ..	1803 to Derry.	
Hon. Charles Lindsay .	Scotland .....	.. ..	1803 ..	1804 to Kildare.	
Nathaniel Alexander ..	Derry .....	Bishop of Clonfert .....	1804 ..	1804 to Down and Connor.	
Lord R. Pon. Tottenham.	.. ..	.. ..	1804 ..	1820 to Ferns and Leighlin.	
Richard Mant.....	Southampton ..	{ Chap. to Abp. of Can- terbury, and R. of Bishopsgate, Lond. }	1820 ..	1823 {to Down & Connor.	
Alex. Arbuthnot.....	Ireland .....	Dean of Cloyne .....	1823 ..	1827	
Hon. Rich. Ponsonby .	Kildare county .	Dean of St. Patrick's....	1827 ..	1831 to Derry.	
Hon. Edm. Knox.....	Dublin .....	Dean of Down .....	1831 ..	1834 to Limerick.	

On whose translation, Clonfert and Kilmacduagh became united to Killaloe and Kilfenora,  
by 3 and 4 Wm. IV., c. 37.

## BISHOPS OF KILLALOE, KILFENORAGH, CLONFERT, AND KILMACDUAGH.

Christopher Butson....	(See Clonfert.)	.. ..	1834 ..	1836	
Stephen C. Sandes ....	Kerry.....	Sen. Fell. of T. C., Dub..	1836 ..	1839 to Cashel.	
HON. LUDLOW TONSON	.. ..	Rec. of Ahern, Cork coun.	1839		

## IV. PROVINCE OF TUAM.

## ARCHBISHOPS OF TUAM, AND BISHOPS OF KILFENORAGH.

John Vesey .....	Coleraine.....	Bishop of Limerick.....	1679 ..	1716	
Edward Syngo .....	Ireland.....	Bishop of Raphoe .....	1716 ..	1742	

On whose death, Josiah Hort, being translated to Tuam from Kilmore, was allowed to hold  
Ardagh in commendam; and Kilfenoragh was disunited from Tuam, and annexed for the  
time to Clonfert.

## ARCHBISHOPS OF TUAM, AND BISHOPS OF ARDAGH.

Josiah Hort.....	{ Marshfield, Gloucesters. }	Bp. of Kilmore & Ardagh.	1742 ..	1752	
John Ryder.....	Ireland.....	Bp. of Down and Connor.	1752 ..	1775	



Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Jemmet Brown.....	Ireland.....	Bishop of Elphin.....	1775 ..	1782	
Hon. Jos. Deane Bourke	Kildare county..	Bp. of Ferns and Leighlin.	1782 ..	1795	
Hon. Wm. Beresford ..	Ireland .....	Bishop of Ossory.....	1795 ..	1819	
Hon. Power Trench ..	Galway .....	Bishop of Elphin.....	1819		

On the death of James Verschoylo, bishop of Killala and Achonry, in 1831, that bishoprick was united to Tuam, by 3 and 4 Wm. IV., c. 37.

### ARCHBISHOP OF TUAM, AND BISHOP OF ARDAGH, KILLALA, AND ACHONRY.

Hon. Power Trench ... ..	.. ..	.. ..	1834 ..	1839	
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On the death of Power Trench, in 1839, Tuam ceased to be an archbishoprick by the above-named act, and the province became subject to the jurisdiction of the Archbishop of Armagh: and Ardagh was separated from Tuam, and united to Kilmore.

### BISHOP OF TUAM, KILLALA, AND ACHONRY.

HON. THOS. PLUNKET. Dublin.....	Dean of Down.....	1839			
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### BISHOPS OF ELPHIN.

Simon Digby .....	Queen's county..	Bishop of Limerick .....	1692 ..	1720	
Henry Downes .....	England .....	Bp. of Killala and Achonry	1720 ..	1724 to Meath.	
Theophilus Bolton....	Mayo county ..	{ Bishop of Clonfert and Kilmaedugh .....	1721 ..	1730 to Cashel.	
Robert Howard .....	Dublin .....	Bp. of Killala and Achonry	1730 ..	1740	
Edward Synge .....	Ireland .....	Bp. of Ferns and Leighlin.	1740 ..	1762	
William Gore .....	Mayo .....	{ Bishop of Clonfert and Kilmaedugh .....	1762 ..	1772 to Limerick.	
Jemmet Brown .....	Cork .....	Bp. of Cork and Ross ..	1772 ..	1775 to Tuam.	
Charles Dodgson .....	England .....	Bishop of Ossory .....	1775 ..	1795	
John Law .....	Cumberland ..	Bp. of Killala and Achonry	1795 ..	1810	
Hon. Power Trench ..	Galway .....	Bp. of Waterford & Lismore	1810 ..	1819 to Tuam.	
JOHN LESLIE .....	Monaghan.....	Bishop of Downore.....	1819		

On the next avoidance of Elphin or of Kilmore, the bishoprick of Elphin will become united to that of Kilmore, by 3 and 4 Wm. IV., c. 37.

### BISHOPS OF CLONFERT AND KILMACDUAGH.

William Fitzgerald....	Cork .....	Dean of Cloyne .....	1691 ..	1722	
Theophilus Bolton ....	Borisool, Mayo .	{ Chancellor of St. Pa- trick's, and Vicar General of Dublin. }	1722 ..	1724 to Cashel.	
Arthur Price. ....	Dublin .....	Dean of Ferns .....	1721 ..	1730 to Ferns and Leighlin.	
Edward Synge .....	Ireland .....	Chanc. of St. Patrick's ..	1730 ..	1732 to Cloyne.	
Mordecai Cary .....	England .....	{ Rec. of St. Catherine Coleman, London, and Chap. to Duke of Dorset .....	1732 ..	1735 { to Killala and Achonry.	
John Whitcombe.....	Cork .....	Rector of Louth.....	1735		

In 1742, the bishoprick of Kilfenoragh was disunited from Tuam, and given in commendam to John Whitcomb.

### BISHOP OF CLONFERT, KILMACDUAGH, AND KILFENORAGH.

John Whitcomb .....	.. ..	.. ..	1742 ..	1752 to Down and Comor.	
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On whose translation it was again disunited and given to Killaloe.



## BISHOPS OF CLONFERT AND KILMACDUAGH.

Names.	Birth-places.	Previous Stations.	Succession.	Vacancy.	Translation.
Arthur Smyth.....	Limerick.....	Dean of Derry .....	1752 ..	1753	to Down & Connor.
Hon. Wm. Carmichael.	Scotland .....	{ Archd. of Bucks, and Chaplain to Earl of Harrington .....	1753 ..	1758	{ to Ferns & Leighlin.
William Gore.....	Mayo .....	.. ..	1758 ..	1762	to Elphin.
John Oswald .....	England .....	{ Preb. of Westminster, and Chap. to Earl of Halifax .....	1762 ..	1763	to Dromore.
Denison Cumberland ..	England .....	Vicar of Fulham.....	1763 ..	1772	to Kilmore.
Walter Cope .....	{ Drumilly, con. of Armagh. }	Dean of Dromore .....	1772 ..	1782	{ to Ferns & Leighlin.
John Law ..	{ Grey Stoke, Cumberl. .. }	Archdeacon of Carlisle ..	1782 ..	1787	{ to Killala and Achoury.
Richard Marlay .....	Dublin.....	Dean of Ferns .....	1787 ..	1795	to Waterf. and Lismore.
Hon. Charles Brodrick.	{ St. Geor., Han. Sq., London. }	Treasurer of Cloyne ....	1795 ..	1796	to Kilmore.
Hugh Hamilton .....	Dublin.....	Dean of Armagh .....	1796 ..	1798	to Ossory.
Matthew Young .....	Roscommon....	Sen. Fell. of T. C., Dub..	1798 ..	1800	
G. de la Pour Buresford.	Dublin.....	Dean of Kilmore .....	1801 ..	1802	to Kilmore.
Nathaniel Alexander ..	Derry.....	.. ..	1802 ..	1804	to Killaloe and Kilenora.
Christopher Butson ..	England .....	Dean of Waterford.....	1801 ..		

On the translation of Edmond Knox from Killaloe, in 1804, Clonfert and Kilmacduagh became united to Killaloe and Kilenoragh, by 3 and 4 Wm. IV., c. 37.

## BISHOPS OF KILLALA AND ACHONRY.

Richard Tennison.....	Carriekfergus ..	Dean of Clogher.....	1682 ..	1691	to Clogher.
William Lloyd .....	{ Penhullis, An- glesea .....	Dean of Achoury .....	1691 ..	1716	
Henry Downes .....	England .....	{ Minister of Brington, Northamptonshire. }	1717 ..	1720	to Elphin.
Charles Colbe .....	Winchester ....	Dean of Ardagh .....	1720 ..	1727	to Dromore.
Robert Howard .....	Dublin .....	Dean of Ardagh .....	1727 ..	1730	to Elphin.
Robert Clayton .....	England .....	Fel. of Trin. Coll., Dubl.	1730 ..	1735	to Cork and Ross.
Mordecai Cary .....	England .....	Bishop of Clonfert .....	1735 ..	1752	
Richard Robinson ....	Yorkshire .....	{ Preb. of York, and Ch. to Duke of Dorset. }	1752 ..	1759	{ to Ferns & Leighlin.
Samuel Hutchinson ...	Ireland .....	Dean of Dromore .....	1759 ..	1780	
Wm. Cecil Pery .....	Limerick.....	{ Dean of Derry, & Ch. to H. of Commons. }	1781 ..	1784	to Limerick.
William Preston.....	England .....	Ch. to Duke of Rutland.	1784 ..	1787	to Ferns & Leighlin.
John Law .....	Cumberland....	Bishop of Clonfert .....	1787 ..	1795	to Elphin.
John Porter.....	England .....	{ Ch. to Aph. of Canter- bury, and to Earl Camden .....	1795 ..	1798	to Clogher.
Joseph Stock .....	Dublin county..	Fell. of Trin. Coll., Dubl.	1798 ..	1809	to Waterf. and Lismore.
James Verschoyle .....	Ireland .....	Dean of St. Patrick's ....	1810 ..	1834	

On whose death, in 1834, the bishoprick was united to Tuam, by 3 and 4 Wm. IV., c. 37.





The alterations made, and to be made, by the Act of Parliament of 3 and 4 William IV., ch. 37, in the Irish archbishopricks and bishopricks, have been noticed individually, as occasion has occurred in the foregoing catalogue. The following is a collective view of the Hierarchy, when those alterations shall have been completed

Archbishop of Armagh, and Bishop of Clogher, having jurisdiction over the provinces of Armagh and Tuam.

Archbishop of Dublin, and Bishop of Glendaloch and Kildare, having jurisdiction over the provinces of Dublin and Cashel.

Bishop of Meath and Clonmacnois.

Bishop of Cashel, Emly, Waterford, and Lismore.

Bishop of Tuam, Killala, and Achonry.

Bishop of Derry and Raphoe.

Bishop of Limerick, Ardfer, and Aghadoe.

Bishop of Down, Connor, and Dromore.

Bishop of Ferns, Leighlin, and Ossory.

Bishop of Cloyne, Cork, and Ross.

Bishop of Killaloe, Kilfenoragh, Clonfert, and Kilmacduagh.

Bishop of Kilmore, Ardagh, and Elphin.

As to the parliamentary representation, the two archbishops will sit in Parliament by alternate sessions. The bishops will succeed each other, as enacted by the Act of Union, by a rotation of three in every session, but regulated anew according to the foregoing cycle, which will be completed every ten years.

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